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CALLED TO BE SAINTS:

THE

Minor Festivals

DEVOTIONALLY STUDIED,

BY THE LATE

CHRISTINA G. ROSSETTI,

AUTHOR OF "SEEK AND FIND."

"Ye are God's husbandry, ye are God's building."
1 Cor. iii. 9.

"That our sons may grow up as the young plants: and that our daughters may be as the polished corners of the temple."—Ps. cxliv. 12.

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1912.

IN HOPE OF OUR RE-UNION,

TO

THE DEAR AND GRACIOUS MEMORY

OF

My Sister.

HOOKER, in Book 5 of his *Ecclesiastical Polity*, speaking of Saints' Days, tells us :— Chap. 71 (end).

"They are the splendour and outward dignity of our religion, forcible witnesses of ancient truth, provocations to the exercise of all piety, shadows of our endless felicity in heaven, on earth everlasting records and memorials, wherein they that cannot be drawn to hearken unto that we teach, may only by looking upon that we do, in a manner read whatsoever we believe."

CONTENTS.

	Page
THE KEY TO MY BOOK	xiii
"This near-at-hand land"	xviii
ST. ANDREW, Apostle:	
The Sacred Text	1
Biographical Additions	3
A Prayer for Large-heartedness	6
The Memorial	7
The First Foundation: Jasper	17
The Daisy	20
ST. THOMAS, Apostle:	
The Sacred Text	23
Biographical Additions	25
A Prayer for Confidence of Love	28
The Memorial	28
The Second Foundation: Sapphire	39
Ivy	42
ST. STEPHEN, Deacon:	
The Sacred Text	45
Biographical Additions	47
A Prayer for Victory	51
The Memorial	52
Holly	59
ST. JOHN, Apostle and Evangelist:	
The Sacred Text	62
Biographical Additions	70
A Prayer for Union with Christ	76
The Memorial	77

Page

The Fourth Living Creature: an Eagle 85
The Third Foundation: a Chalcedony 87
Mistletoe 88
"Jerusalem is built of gold" 90

HOLY INNOCENTS:

The Sacred Text 92
[Additions] 93
A Prayer for Cleansing 96
The Memorial 97
Groundsel and Chickweed 107
"They scarcely waked" 109

ST. PAUL, Apostle:

The Sacred Text 111
Biographical Additions 113
A Prayer for Grace 118
The Memorial 119
Gorse 127

THE PRESENTATION & PURIFICATION:

The Sacred Text 130
Glories of the Presentation 132
The Sacred Text (resumed) 134
Biographical Additions 136
A Prayer for Acceptance in Christ 138
The Memorial 138
The Snowdrop 148
"O First-fruits of our grain" 149

ST. MATTHIAS, Apostle:

The Sacred Text 151
Biographical Additions 152
A Prayer for Holy Fear 158
The Memorial 158
The Fourth Foundation: an Emerald 167
Hepaticas 169

THE ANNUNCIATION:

The Sacred Text 172

Page

Glories of the Annunciation 173
The Sacred Text (resumed) 176
[Additions] 179
A Prayer for Self-Devotion 182
The Memorial 183
Violets 191
"Herself a rose" 193

ST. MARK, Evangelist:

The Sacred Text 194
Biographical Additions 195
A Prayer for Steadfastness 200
The Memorial 201
The First Living Creature: a Lion 209
Wood Sorrel 213
"Once like a broken bow" 214

ST. PHILIP & ST. JAMES THE LESS, Apostles:

The Sacred Text 216
Biographical Additions 219
A Prayer for Sympathy of Love 225
The Memorial 226
The Fifth and Sixth Foundations: Sardonyx and Sardius . 237
Cowslips and Veronica 239
"Great or small below" 242

ST. BARNABAS, Apostle:

The Sacred Text 243
Biographical Additions 250
A Prayer for Goodwill of Love 255
The Memorial 256
Honeysuckle 265
"St. Barnabas, with John" 267

ST. JOHN, Baptist:

The Sacred Text 268
Biographical Additions 277
A Prayer for Conformity to God's Will 284
The Memorial 285

Page

St. John's Wort 293
"Sooner or later: yet at last" 295

ST. PETER, Apostle:

The Sacred Text 297
Biographical Additions 318
A Prayer for Repentance unto Love 321
The Memorial 323
The Seventh Foundation: Chrysolyte 331
The Yellow Flag 333
"I followed Thee, my God" 335

ST. JAMES THE GREAT, Apostle:

The Sacred Text 338
Biographical Additions 342
A Prayer for Final Perseverance 344
The Memorial 345
The Eighth Foundation: Beryl 353
The Flowering Rush 357

ST. BARTHOLOMEW, Apostle:

The Sacred Text 359
Biographical Additions 361
A Prayer for Progress 363
The Memorial 364
The Ninth Foundation: a Topaz 373
Harebells 376

ST. MATTHEW, Apostle and Evangelist:

The Sacred Text 378
Biographical Additions 379
A Prayer for Use of Talents 384
The Memorial 385
The Third Living Creature: an Angel 395
The Tenth Foundation: a Chrysoprase 400
The Scarlet Pimpernel 402

ST. MICHAEL & ALL ANGELS:

The Sacred Text 404

Page

[Additions] 431
A Prayer for Angelic Fellowship 436
The Memorial 437
Ferns 446
"Service and strength" 450

ST. LUKE, Evangelist:

The Sacred Text 451
Biographical Additions 452
A Prayer for Final Acceptance 455
The Memorial 456
The Second Living Creature: an Ox 465
Marigolds 470

ST. SIMON & ST. JUDE, Apostles:

The Sacred Text 473
Biographical Additions 474
A Prayer of Trembling 478
The Memorial 479
The Eleventh and Twelfth Foundations: a Jacinth and an Amethyst 489
Blackberries and Blackthorn 492
"Leaf from leaf Christ knows" 494

ALL SAINTS:

The Sacred Text 496
[Additions] 502
A Prayer of Desire 504
The Memorial 504
The Arbutus and Grass 515
"Light is our sorrow" 518

THE KEY TO MY BOOK.

HOW beautiful are the arms which have embraced Christ, the hands which have touched Christ, the eyes which have gazed upon Christ, the lips which have spoken with Christ, the feet which have followed Christ. How beautiful are the hands which have worked the works of Christ, the feet which treading in His footsteps have gone about doing good, the lips which have spread abroad His Name, the lives which have been counted loss for Him. How beautiful upon the mountains were the feet of them who brought glad tidings and published peace, saying unto Zion "Thy God reigneth:" how beautiful was the wisdom of those unlearned and ignorant men, whose very opponents felt that they had been with Jesus.

I will endeavour to write of the nineteen Saints commemorated by name in our Book of Common Prayer, with the Holy Innocents neither named nor numbered, with St. Michael and his cloud of All Angels, with All Saints as the stars of the firmament and as the sand by the sea-shore innumerable: and lest any one in reading

what I write should condemn me as dwelling too prominently on the servant in lieu of the Master, I pray him to recall the words of Abigail, who, because she was the King's bride, protested, "Let thine handmaid be a servant to wash the feet of the servants of my lord." Or if one say, "Was Paul crucified for you?" I answer that I desire to follow St. Paul not otherwise than as he bade us thus follow Christ. But if one object that many of my suggestions are exploded superstitions or mere freaks of fancy without basis of truth; and that if I have fancied this another may fancy that, and another again that, till the whole posse of idle thinkers puts forth each his fresh fancy, and all alike without basis; I frankly answer, Yes: so long as with David our musings are on God's works, among the chief whereof is His sinful Saint made perfect; and so long as with St. Timothy our meditations are on charity, faith, purity, which array the Saints of Christ in a robe more excellent than the glory of Solomon or the loveliness of a lily. And whereinsoever I err I ask pardon of mine own Master to Whom I stand or fall, and of my brother lest I offend him.

Those verses in the Book of Revelation which name the twelve apostolic foundation stones of New Jerusalem, when set against the Calendar naturally assign the jasper to St. Andrew; and thence progressing in a regular order throughout, the amethyst at last to St. Jude: according to which arrangement, in default of any clue to the contrary, I have written concerning them.

For as all virtues have one and the same root, even so does that one root shoot up into every virtue: and although on one tree of God's own planting the branch of love may overshadow its fellow branches, bearing aloft the double rose of love to God and man; while on another the lily of faith may exalt its whiteness above its fellows; and on a third every twig may be tipped with azure bells of hope which trembling make music; yet no single plant, be it lowest or loftiest, be it indomitable trunk which may break but will not bend, or frail climber clinging and mounting around another's strength, can lack the germ if no more of each grace; the least indeed may elude notice on earth, but in Paradise it shall become a thousand.

Wherefore, to quote one instance as a sample of all, I am not afraid to adorn my conception of St. Andrew with the jasper stone, or to endeavour among its characteristics to find some emblem which may befit him: for little as I know of him now, I know that he lived and died and shall wake up after the likeness of our common Lord; and much more, I know that He Who is full of grace cannot but show forth every grace when reflected in a faithful mirror, even though it be one from which many flaws have had to be abolished. Thus shall the stones also cry out Hosanna.

But precious things of the earth and of the deep are for those who are gorgeously apparelled and live delicately and are in kings' courts. I think the Gospel

records more lessons drawn by our Master from a seed or a plant than from a pearl. So I will, as it were, gather simples and try to spell out their lessons: I will adorn the shrines of Christ's friends with flowers, and plant a garden round their hallowed graves. Fuller remarks of a flower: "In the morning when it groweth up, it is a lecture of Divine Providence: in the evening when it is cut down and withereth, it is a lecture of human mortality." Let us learn something from the grass of the field which God clothes.

Much of my material can only be drawn from uncertain traditions: but after one protest that to such I attach no binding faith, nor even necessarily any credence, I shall not deem it incumbent upon me to guard each sentence as it occurs by a supplementary protest; nor have I hesitated partly to construct my so-called "Memorials" on a legendary foundation. Such Memorials may, I am not without hope, prove helpful towards realizing each Saint in his special Office on his appointed Day. They took their rise from my own observation of appropriate verses when I joined in our Church Service: one such association succeeded another, until it appeared to me that the Psalms of each Feast might be arranged in more or less apt connection with its special history. In the Scripture texts of the parallel column I have observed or imagined some bearing on the subject in hand, at the least either typical or suggestive: and as in every instance reference is made to chapter and verse, no misapprehension of the

primary drift need ensue even where I may have strained an application.

My work is based on no text more recondite than that of the Authorized Version: nor have I supposed it either essential or edifying to dwell on alternative readings, or on many other disputed points which meet one even in preparing so slight a study. I have, however, felt at liberty to abridge the text, and to combine into one narrative the statements found in (for instance) the separate Gospels; but without verbal alteration, though not invariably without change of punctuation. The references to *ch.* and *v.* enable each clause to be traced to its source. My occasional linguistic statements are given at second-hand, as are most of the authorities I cite whether by name or anonymously. No graver slur could attach to my book than would be a reputation for prevalent originality: and I hope my here, once for all, acknowledging how deeply and widely I am indebted to the spoken or written words of many, will be accepted as sheltering me equally from charges of rashness and of plagiarism.

For the learned, then, I have no ability to write, lacking as I do learning and critical practice. But I suppose not that much mischief need accrue from my violating probability so far as, for instance, to accept the precious stones of our Authorized Version as gems now known to us under the same names. And if some points of my descriptions are rather flights of antique fancy than lore of modern science, I hope that such points may rather recall

a vanishing grace than mislead from a truth. Avowing, as I must, a general ignorance of petrology, and even of botany, I ask any who turn to my nature-portraits to accept them as confessedly no more than loving studies from the outside; elaborated by one who has written partly indeed from her own observation of appearances, but mainly from a little reading; and who is quite prepared to be convicted of numerous mistakes. Nor have I attempted to select my illustrative flowers from the flora of Palestine: I even think that a flower familiar to the eye and dear to the heart may often succeed in conveying a more pointed lesson than could be understood from another more remote if more eloquent. "Consider the lilies of the field, how they grow."

This near-at-hand land breeds pain by measure:
That far-away land overflows with treasure
Of heaped-up good pleasure.

Our land that we see is befouled by evil:
The land that we see not makes mirth and revel,
Far from death and devil.

This land hath for music sobbing and sighing:
That land hath soft speech and sweet soft replying
Of all loves undying.

This land hath for pastime errors and follies:
That land hath unending, unflagging solace
Of full-chanted "Holies."

Up and away, call the Angels to us;
Come to our home where no foes pursue us,
And no tears bedew us;

Where that which riseth sets again never,
Where that which springeth flows in a river
For ever and ever;

Where harvest justifies labour of sowing,
Where that which budded comes to the blowing,
Sweet beyond your knowing.

Come and laugh with us, sing in our singing;
Come, yearn no more, but rest in your clinging.
See what we are bringing:

Crowns like our own crowns, robes for your wearing;
For love of you we kiss them in bearing,
All good with you sharing:

Over you gladdening, in you delighting;
Come from your famine, your failure, your fighting;
Come to full wrong-righting.

Come, where all balm is garnered to ease you;
Come, where all beauty is spread out to please you;
Come, gaze upon Jesu.

St. Andrew,

APOSTLE.

30 NOVEMBER.

The Sacred Text.

ETHSAIDA, the city of Andrew.—*St. John* i. 44.

John stood, and two of his disciples; and looking upon Jesus as He walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto Him, Rabbi, where dwellest Thou? He saith unto them, Come and see. They came and saw where He dwelt, and abode with Him that day: for it was about the tenth hour. One of the two which heard John speak, and followed Him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messias. And he brought him to Jesus.—*St. John* i. 35, &c.

Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And He saith unto them, Follow Me, and I will make you fishers of men.

And they straightway left their nets, and followed Him.—*St. Matthew* iv. 18, &c.

When they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.—*St. Mark* i. 29.

Now the names of the twelve apostles are these; the first, Simon, who is called Peter, and Andrew his brother. —*St. Matthew* x. 2.

When Jesus then lifted up His eyes, and saw a great company come unto Him, He saith unto Philip, Whence shall we buy bread, that these may eat? One of His disciples, Andrew, Simon Peter's brother, saith unto Him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?—*St. John* vi. 5, &c.

There were certain Greeks among them that came up to worship at the feast: the same came therefore to Philip, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.—*St. John* xii. 20, &c.

As He went out of the temple, one of His disciples saith unto Him, Master, see what manner of stones and what buildings are here! And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down. And as He sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked Him privately, Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?—*St. Mark* xiii. 1, &c.

When they were come in, they went up into an upper

room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphæus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren.—*Acts* i. 13, 14.

BIOGRAPHICAL ADDITIONS.

THUS much, naming him by name, Holy Scripture narrates of St. Andrew's history, beyond those unnumbered texts in which he is included as one of that blessed band of Apostles who followed Christ while He went about doing good, who became channels of His power over diseases and devils, who were taught of Him that spake as never man spake, who from His own hand received His Body and Blood, who fled from the garden, who returned if not to the Cross at least to the upper chamber, who shared their Lord's parting benediction, and who watched the cloud which received Him out of their sight.

To these facts traditions of more or less certainty are appended. St. Andrew is styled by the Greeks Protoclet, or first-called: and by the Venerable Bede, Introductor to Christ, a name aptly assigned to that large-hearted Saint who at the outset of his ministry brought St. Peter to the Messiah, and at subsequent periods introduced to his Lord's notice not only certain Greek suppliants, but

even a lad who had five loaves and two small fishes. After the apostolic dispersion from Jerusalem, St. Andrew, preaching the Crucified from place to place, travelled, according to tradition, into Russia, and as far as the frontiers of Poland. If so, by him, true consecrated mouthpiece of the Fiery Tongue that spake, did our Lord go forth as fire into fields of barren snow which yet are portions of God's own harvest-field of the whole earth. Then were the wilderness and the solitary place glad for Him, then did the desert rejoice and blossom as the rose. God alone knoweth whether He had much people in those places: but there, without doubt, did St. Andrew's own soul bring forth fruit thirtyfold, or sixtyfold, or a hundredfold, to his Master's glory. He is said also to have preached in Byzantium: but if so, no trace remains to us of this labour; though much, I hope, is clear to the eyes of Angels who behold the elect safely garnered now in paradise.

At Patrae in Achaia, having kept the faith and exasperated the Proconsul by a harvest of souls, he finished his course. On an X-shaped cross, constructed as is alleged of olive-wood, and to him the pledge of assured peace; to his yearning soul less the olive-twig of the pilgrim dove than the very ark of rest; on such a cross after ignominious scourging he made his last bed, and from such a bed he awoke to that rest which remaineth to the people of God. The outburst of his joy on beholding his cross has been handed down to us: "Hail, precious cross, consecrated by my Lord's Body, jewelled by His Limbs. I come to thee exultant, embrace thou me with welcome. O good cross, beautified by my Lord's beauty, I

have ardently loved thee, long have I panted seeking thee. Now found, now made ready to my yearnings, embrace thou me, separate me from mankind, uplift me to my Master, that He Who redeemed me on thee may receive me by thee." Nevertheless, for his righteousness' sake the people interceded that he might be spared, and his mortal remains were duly cared for by a holy woman Maximilla.

Of St. Andrew and St. Peter we know not which was the elder by natural birth, but St. Andrew appears to have been at least by some brief period the elder in Christ's kingdom of grace. Whereupon as a better Esau he of good-will did service to his Jacob; and said not "he hath supplanted me," but himself led St. Peter to our Lord.

The elder shall serve the younger.—*Genesis* xxv. 23.

By a similar spirit was Moses moved when he led God's chosen nation toward the promised land:—

There ran a young man, and told Moses, Eldad and Medad do prophesy in the camp. And Joshua answered, My lord Moses, forbid them. And Moses said unto him, Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them!—*Numbers* xi. 27, &c.

"There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?"

Perhaps these words afford us a glimpse of brotherly likeness between the characters of St. Andrew and St. Peter. Faith and hope suggest "five loaves and two fishes" as ample from our Lord's hand to feed more than 5000 persons: human reason supervenes and hesitates, saying, "but what are they among so many?"

Thus under a different trial St. Peter:—

Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered Him and said, Lord, if it be Thou, bid me come unto Thee on the water. And He said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.—*St. Matthew* xiv. 27, &c.

St. Andrew's Day, as a planet, attends the Sun-day of Advent: yet so far does the kingdom of grace and glory diverge from the kingdom of nature, and in diverging transcend it, that the sun waits upon the planet and moves its own position in accord with its unmoving satellite:—

Blessed are those servants, whom the Lord when He cometh shall find watching: verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them.—*St. Luke* xii. 37.

A Prayer for Large-heartedness.

God Almighty, at Whose word Andrew Thy faithful Saint went up from grace to grace and from glory to glory;—whom Thou didst call by the servant and by the Master;—whom Thou didst illuminate by the lamp and by the Light;—to whom Thou impartedst good-will to follow St. John Baptist and to lead St. Peter;—to whom Thou gavest grace to forsake nets and cleave to Christ;—whom Thou didst promote from fisher of fish to fisher of

men ;—whom Thou hast exalted from Behsaida of Galilee, to the heavenly Jerusalem;—grant us grace, O Lord, to tread in those footsteps whereby he followed Christ; walking humbly with our appointed guides, obeying the voice of our Divine call, forsaking love for Love: grant us grace by teaching if Thou bid us teach, by prayer, by example, to help our brethren to know and love the Saviour Whom we love; yea, crowning grace by grace, strengthen us to give thanks when our brother excels ourself: that so when the many mansions of Thy house shall be filled, and the guests shall sit in order at the Lamb's Marriage Feast, and star shall differ from star in glory, we all may rejoice together, and may be unto Thee a sweet savour and an offering of righteousness. Only for our Lord Jesus Christ's sake. Amen.

A Memorial of St. Andrew.

Psalms cxliv–cl.

St. Andrew of Bethsaida,—

Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.—*St. Luke* x. 13, 14.

Lord, what is man, that Thou hast such respect unto him : or the son of man, that Thou so regardest him?

Man is like a thing of nought : his time passeth away like a shadow.

Bow Thy heavens, O Lord, and come down : touch the mountains, and they shall smoke.

Cast forth Thy lightning, and tear them : shoot out

Thine arrows, and consume them.

Send down Thine hand from above : deliver me, and take me out of the great waters, from the hand of strange children ;

Whose mouth talketh of vanity : and their right hand is a right hand of wickedness.—

learns of St. John Baptist,—

John did no miracle : but all things that John spake of this Man were true.—*St. John* **x. 41.**

All Thy works praise Thee, O Lord : and Thy saints give thanks unto Thee.

They shew the glory of Thy kingdom : and talk of Thy power ;

That Thy power, Thy glory, and mightiness of Thy kingdom : might be known unto men.—

O sing unto the Lord a new song : let the congregation of saints praise Him.

Let Israel rejoice in Him that made him : and let the children of Sion be joyful in their King.

Let them praise His Name in the dance : let them sing praises unto Him with tabret and harp.

For the Lordhath pleasure in His people : and helpeth the meek-hearted.—

follows Christ and abides with Him that day,—

Abide with us : for it is toward evening, and the day is far spent.—*St. Luke* xxiv. 29.

brings to our Lord his brother,—

Be kindly affectioned one to another with brotherly love; in honour preferring one another.—*Romans* xii. 10.

on whom a new name is bestowed,—

Thou shalt be called Cephas. —*St. John* i. 42.

is called from the nets, to be fisher of men,—

Friend, go up higher.—*St. Luke* xiv. 10.

is ordained Apostle,—

I heard the voice of the Lord, saying, Whom shall I send, and who will go for Us? Then said I, Here am I; send me.—*Isaiah* vi. 8.

Thy kingdom is an everlasting kingdom : and Thy dominion endureth throughout all ages.

The Lord upholdeth all such as fall : and lifteth up all those that are down.—

O praise the Lord, for it is a good thing to sing praises unto our God : yea, a joyful and pleasant thing it is to be thankful.

The Lord doth build up Jerusalem : and gather together the outcasts of Israel.

He healeth those that are broken in heart : and giveth medicine to heal their sickness.

He telleth the number of the stars : and calleth them all by their names.—

My mouth shall speak the praise of the Lord : and let all flesh give thanks unto His Holy Name for ever and ever. —

Blessed be the Lord my Strength : Who teacheth my hands to war, and my fingers to fight;

My Hope and my Fortress, my Castle and Deliverer, my Defender in Whom I trust :

Who subdueth my people that is under me.—

Great is our Lord, and great is His power : yea, and His wisdom is infinite.

The Lord setteth up the meek : and bringeth the ungodly down to the ground.—

He sheweth His word unto Jacob : His statutes and ordinances unto Israel.

He hath not dealt so with any nation : neither have the heathen knowledge of His laws.—

seats the multitude on the grass,—

They need not depart.—*St. Matthew* xiv. 16.

O sing unto the Lord with thanksgiving : sing praises upon the harp unto our God ;

Who covereth the heaven with clouds, and prepareth rain for the earth : and maketh the grass to grow upon the mountains, and herb for the use of men ;

Who giveth fodder unto the cattle : and feedeth the young ravens that call upon Him.

He hath no pleasure in the strength of an horse : neither delighteth He in any man's legs.

But the Lord's delight is in them that fear Him : and put their trust in His mercy.—

and distributes to them loaves and fishes:—

Give ye them to eat.—*St. Matthew* xiv. 16.

with St. Philip presents the petition of certain Greeks,—

I will say to them which were not My people, Thou art My people; and they shall say, Thou art my God. —*Hosea* ii. 23.

asks concerning the time and signs of the end,—

It is the Lord: let Him do what seemeth Him good. —1 *Samuel* iii. 18.

The eyes of all wait upon Thee, O Lord: and Thou givest them their meat in due season.

Thou openest Thine hand: and fillest all things living with plenteousness.

The Lord is righteous in all His ways: and holy in all His works.

The Lord is nigh unto all them that call upon Him: yea, all such as call upon Him faithfully.

He will fulfil the desire of them that fear Him: He also will hear their cry, and will help them.

The Lord preserveth all them that love Him: but scattereth abroad all the ungodly.—

O praise the Lord of heaven: praise Him in the height.

Praise Him, all ye angels of His: praise Him, all His host.

Praise Him, sun and moon: praise Him, all ye stars and light.

Praise Him, all ye heavens: and ye waters that are above the heavens.

Let them praise the Name of the Lord: for He spake

partakes of the first Holy Communion, –

Jesus said unto them, I am the Bread of Life: he that cometh to Me shall

the word, and they were made; He commanded, and they were created.

He hath made them fast for ever and ever: He hath given them a law which shall not be broken.

Praise the Lord upon earth: ye dragons, and all deeps;

Fire and hail, snow and vapours: wind and storm, fulfilling His word;

Mountains and all hills: fruitful trees and all cedars;

Beasts and all cattle: worms and feathered fowls;

Kings of the earth and all people: princes and all judges of the world;

Young men and maidens, old men and children, praise the Name of the Lord: for His Name only is excellent, and His praise above heaven and earth.

He shall exalt the horn of His people; all His saints shall praise Him: even the children of Israel, even the people that serveth Him.—

Praise the Lord, O Jerusalem: praise thy God, O Sion.

For He hath made fast the bars of thy gates: and

never hunger.—*St. John* vi. 35.

abides in the upper chamber after the Ascension,—

If ye loved Me, ye would rejoice, because I said, I go unto the Father: for My Father is greater than I.—*St. John* xiv. 28.

hath blessed thy children within thee.

He maketh peace in thy borders : and filleth thee with the flour of wheat.—

I will sing a new song unto Thee, O God : and sing praises unto Thee upon a ten-stringed lute.

Thou hast given victory unto kings : and hast delivered David Thy servant from the peril of the sword.

Save me, and deliver me from the hand of strange children : whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

That our sons may grow up as the young plants : and that our daughters may be as the polished corners of the temple.

That our garners may be full and plenteous with all manner of store : that our sheep may bring forth thousands and ten thousands in our streets.

That our oxen may be strong to labour, that there be no decay : no leading into captivity, and no complaining in our streets.

Happy are the people

joyfully expectant,—

Blessed is the man that heareth Me, watching daily at My gates, waiting at the posts of My doors.—*Proverbs* viii. 34.

receives the gift of the Holy Ghost at Pentecost,—

Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.—*Exodus* iv. 12.

that are in such a case : yea, blessed are the people who have the Lord for their God.—

I will magnify Thee, O God, my King : and I will praise Thy Name for ever and ever.

Every day will I give thanks unto Thee : and praise Thy Name for ever and ever.

Great is the Lord, and marvellous, worthy to be praised : there is no end of His greatness.

One generation shall praise Thy works unto another : and declare Thy power.

As for me, I will be talking of Thy worship : Thy glory, Thy praise, and wondrous works;

So that men shall speak of the might of Thy marvellous acts : and I will also tell of Thy greatness.—

O praise God in His holiness : praise Him in the firmament of His power.

Praise Him in His noble acts : praise Him according to His excellent greatness.

Praise Him in the sound of the trumpet : praise Him upon the lute and harp.

breaks bread,—

This do in remembrance of Me.—*St. Luke* xxii. 19.

is said to have preached in Russia and elsewhere,—

As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

So shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.—*Isaiah* lv. 10, 11.

his life is crowned by his death,—

He that hateth his life in

Praise Him in the cymbals and dances: praise Him upon the strings and pipe.

Praise Him upon the well-tuned cymbals: praise Him upon the loud cymbals.

Let every thing that hath breath: praise the Lord.—

The memorial of Thine abundant kindness shall be shewed: and men shall sing of Thy righteousness.

The Lord is gracious, and merciful: long-suffering, and of great goodness.

The Lord is loving unto every man: and His mercy is over all His works.—

He sendeth forth His commandment upon earth: and His word runneth very swiftly.

He giveth snow like wool: and scattereth the hoar-frost like ashes.

He casteth forth His ice like morsels: who is able to abide His frost?

He sendeth out His word, and melteth them: He bloweth with His wind, and the waters flow.—

Praise the Lord, O my soul; while I live will I praise the Lord: yea, as long as

this world shall keep it unto life eternal.—*St. John* xii. 25.

I have any being, I will sing praises unto my God.

O put not your trust in princes, nor in any child of man : for there is no help in them.

For when the breath of man goeth forth he shall turn again to his earth : and then all his thoughts perish.

Blessed is he that hath the God of Jacob for his help : and whose hope is in the Lord his God;

Who made heaven and earth, the sea, and all that therein is : Who keepeth His promise for ever;

Who helpeth them to right that suffer wrong : Who feedeth the hungry.

The Lord looseth men out of prison : the Lord giveth sight to the blind.

The Lord helpeth them that are fallen : the Lord careth for the righteous.

The Lord careth for the strangers; He defendeth the fatherless and widow : as for the way of the ungodly, He turneth it upside down.

The Lord thy God, O Sion, shall be King for evermore : and throughout all generations.—

Let the saints be joyful with glory : let them rejoice in their beds.

Let the praises of God be in their mouth : and a two-edged sword in their hands ;

To be avenged of the heathen : and to rebuke the people ;

To bind their kings in chains : and their nobles with links of iron.

That they may be avenged of them, as it is written : Such honour have all His saints.

The First Foundation.

Jasper.

THOU shalt make the breastplate of judgment with cunning work. And thou shalt set in it settings of stones, even four rows of stones. The fourth row a beryl, and an onyx, and a jasper. And the stones shall be with the names of the children of Israel, twelve, like the engravings of a signet ; every one with his name shall they be according to the twelve tribes.—*Exodus* xxviii. 15, &c.

And he made the breastplate of cunning work. And they set in it four rows of stones. The fourth row a beryl, an onyx, and a jasper. And the stones were

according to the names of the children of Israel.—*Exodus* xxxix. 8, &c.

Thou hast been in Eden the garden of God; every precious stone was thy covering, the beryl, the onyx, and the jasper.—*Ezekiel* xxviii. 13.

Behold, a throne was set in heaven, and One sat on the throne. And He that sat was to look upon like a jasper and a sardine stone.—*Revelation* iv. 2, 3.

Her light was like unto a stone most precious, even like a jasper stone, clear as crystal. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And the building of the wall of it was of jasper. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper.—*Revelation* xxi. 11, &c.

Jasper has a score of hues and a multiplicity of aspects; yet it always remains that same jasper, opaque, hard, comely. It exhibits redness of blood, greenness of foliage, yellowness of gold, brownness of earth, greyness of twilight: and as blood, foliage, gold, earth, twilight, are the common heritage of mankind, these its appearances seem well fitted to recall that Saint who, having himself found the Messiah, rested not content till he had imparted Him first to his own brother Simon, afterwards to the Jews, last of all to the Gentiles; so far as in him lay, to the whole human race. "There is that scattereth, and yet increaseth."—*Proverbs* xi. 24.

Again: jasper sometimes displays one unvaried surface; sometimes clouds, stripes, spots, intricacies of markings. It is, as God made it, good: even thus came it fresh

from His hand, planned by His mind and executed by His fiat, to be a beautiful creature in its proper order and place, according to His good pleasure. It retains its own special comeliness, which is His gift to it alone and not to any other. Its veinings are not the veinings of alabaster, nor its colours the colours of opals, nor its hardness the hardness of adamant: nevertheless, good was the word spoken at its creation, for it is fair in its own allotted degree; hard enough to be cut and polished into a thousand delicate and enduring figures, not so hard as to resist the Master's hand and pleasure.

In ancient times the name jasper included many stones now otherwise classed. Thus a jasper might of old be a bright-coloured translucent chalcedony. This perhaps helps to explain the simile: "Her light was like unto a stone most precious, even like a jasper stone, clear as crystal." Thus in our Authorized Version. According to a second view, "clear as crystal" should be changed into "of crystal hue;" and the image before our eyes should shine with the dazzling lustre of the diamond.

Various wonderful properties were in former days ascribed to jasper; and these, and such as these, we may use as parables of those good gifts which God hath oftentimes bestowed on His elect. Whoso wore a jasper attained honour, became poison proof, and under certain conditions was rendered invisible:—

Them that honour Me I will honour.—1 *Samuel* ii. 30.

If they drink any deadly thing, it shall not hurt them. —*St. Mark* xvi. 18.

Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meek-

ness: it may be ye shall be hid in the day of the Lord's anger.—*Zephaniah* ii. 3.

The jasper which stands last as a jewel of the High Priest's breastplate, stands first among the foundation stones of the New Jerusalem:—

The last shall be first.—*St. Matthew* xx. 16.

The gracious generosity of St. Andrew hath its archetype in our Lord God: for He Who giving to every man severally as He will, awards the jasper to His Apostle and to His Church, reveals Himself in vision as "to look upon like a jasper and a sardine stone:"—

God created man in His own image.—*Genesis* i. 27.

Christ Jesus made Himself of no reputation, and was made in the likeness of men.—*Philippians* ii. 5, 7.

Exceeding great and precious promises: that by these ye might be partakers of the Divine Nature.—2 *St. Peter* i. 4.

The Daisy.

We are well placed where God places us.

THE daisy, scattered over many soils, blows the whole year round in genial weather, and though less plentiful in November than in milder months, its rarity may then be viewed as choiceness, for throughout November flowers are few. The daisy must almost always be precursor and companion of some blossom more gorgeous, or more beautiful, or more fragrant than itself: yet not for this does

it shrink from opening wide its star towards the sky, and tipping its white disk with a pink nimbus when it expands in sunshine; even in shade it wears no sadder colour than a spotless white. Its centre, or heart, or eye, is of pure gold. Its very name, day's-eye, shows how it courts the sun, and closes against darkness. Its leaves grow

habitually close to the ground, though sometimes a leaf or two unfolds along the flower-stalk: yet low-growing as they are, and springing in profusion amid the meadow grasses, a certain acridity protects them from being made havock of altogether and devoured by the grazing cattle which trample them under foot. Grass is tall enough to tower above and hide a daisy; yet the daisy will more

readily spread and supersede the grass, than the grass it. Not the petals only, but the leaves also of the daisy are often tinged with pink; as though its allotted beauty and joy overflowed its capacity to hold them. Small as this plant is, it both spreads rapidly and is at the same time multiplied by seed; it is "mother of thousands of millions."

God giveth it a body as it hath pleased Him, and to every seed his own body.—1 *Corinthians* xv. 38.

St. Thomas,

APOSTLE.

21 DECEMBER.

The Sacred Text.

E goeth up into a mountain, and calleth unto Him whom He would: and they came unto Him. And He ordained twelve, that they should be with Him, and that He might send them forth to preach, and to have power to heal sicknesses, and to cast out devils. . . . Matthew, and Thomas.—*St. Mark* iii. 13, &c.

Jesus abode two days still in the same place where He was. Then after that saith He to His disciples, Let us go into Judæa again. His disciples say unto Him, Master, the Jews of late sought to stone Thee; and goest Thou thither again? Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him. These things said He: and after that He saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said

His disciples, Lord, if he sleep, he shall do well. Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe ; nevertheless let us go unto him. Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with Him.—*St. John* xi. 5, &c.

Whither I go ye know, and the way ye know. Thomas saith unto Him, Lord, we know not whither Thou goest; and how can we know the way? Jesus saith unto him, I am the Way, and the Truth, and the Life: no man cometh unto the Father, but by Me.—*St. John* xiv. 4, &c.

Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe. And after eight days again His disciples were within, and Thomas with them : then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith He to Thomas, Reach hither thy finger, and behold My hands ; and reach hither thy hand, and thrust it into My side : and be not faithless, but believing. And Thomas answered and said unto Him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen Me, thou hast believed : blessed are they that have not seen, and yet have believed.—*St. John* xx. 24, &c.

Jesus shewed Himself again to the disciples at the sea of Tiberias. There were together Simon Peter, and Thomas called Didymus, ...—*St. John* xxi. 1, 2.

The apostles whom He had chosen: to whom also He shewed Himself alive after His passion by many infallible proofs. When they were come in, they went up into an upper room, where abode both Peter, . . . and Thomas. . . . These all continued with one accord in prayer and supplication.—*Acts* i. 2. &c.

BIOGRAPHICAL ADDITIONS.

THUS far Holy Scripture; the sure utterance of inspiration being supplemented by the uncertain voice of tradition.

No authentic record has come down to us of the birthplace, or worldly occupation, or Divine call of St. Thomas. One account makes him a native of Antiochia; another, perhaps more probably, describes him as a fisherman of Bethsaida. Of the spiritual Zion only can it be certainly reported that he was born in her, "a citizen of no mean city."

After the dispersion of the Apostles from Jerusalem, St. Thomas, no longer faithless but believing, brought forth fruit with patience. Knowing Whom he believed he committed himself to His keeping against the great day, and meanwhile preached that Word of Life which he had seen with his eyes and looked upon, and which his hands had handled. To men who heard, to men who forbore, he preached Christ crucified, Christ risen. Into indomitable Parthia he is said to have carried Christ's

standard, victorious beyond the Roman eagles; preaching there his King and Captain, a Standard-bearer among ten thousand. In the course of his travels, which some think extended as far as China, he is reported to have fallen in with the Magi, still alive, whom he baptized and empowered to preach. Beneath the blazing Indian sun, as is supposed, he bore the burden and heat of the day; exalting that Sun of Righteousness which as a bridegroom had come forth out of his chamber, rejoicing as a giant to run his course. Even to our own day, a body of oriental Christians bearing his name have claimed him as their spiritual father.

According to one legend St. Thomas in the act of prayer won his martyr's palm, being killed by certain Brahminical priests. Elsewhere we read how on the Coromandel coast, on a mountain as some aver, he was slain with lances for his Master's sake; even as that most loving Master had on a mount and for his sake once suffered His own sacred side to be pierced with a spear—that side which the doubting Apostle afterwards challenged for a sign. To St. Thomas a heathen king's wrath was truly a messenger of death: for the immediate cause of his martyrdom is stated to have arisen from certain conversions which he effected in the royal court, perhaps even of the monarch's wife and son. It is enough for the disciple to be as his Master, and for the servant as his Lord. Years before, the adorable Son of God had stood for mockery amid Herod's band of soldiers; and so now did His faithful follower stand amid a king's soldiers to be done to death by them. Meanwhile the King of kings regarded (for there be higher than they); and when those who slew the body had no more that they could do, He

reversed their sentence, saying, "Well done, good and faithful servant: thou hast been faithful: enter thou into the joy of thy Lord."

The name Thomas, like its Greek equivalent Didymus, signifies a "twin": and thus it may be that St. Thomas, to whom one legend assigns a twin sister Lysia, did even above his fellows attain the blessing of him who forsaking "brethren or sisters" for the love of Christ, finds all and more than all in Christ:—

O that thou wert as my brother, that sucked the breasts of my mother!—*Song of Solomon* viii. 1.

A brother is born for adversity.—*Proverbs* xvii. 17.

There is a Friend that sticketh closer than a brother.—*Proverbs* xviii. 24.

St. Thomas's Day falls in Advent: thus he who during one week stumbled at our Lord's return from the grave, now and for evermore directs our contemplation to His return from Heaven.

Blessed are those servants whom the Lord when He cometh shall find watching. And if He shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. Be ye therefore ready also: for the Son of Man cometh at an hour when ye think not.—*St. Luke* xii. 37, &c.

A Prayer for Confidence of Love.

GOD of wisdom and of health, Who didst strengthen and heal the heart of Thy chosen Apostle St. Thomas, calling him from an unrecorded birthplace to be a citizen of the New Jerusalem, committing to him treasure of love rather than treasure of knowledge, forearming him at the opened grave of Lazarus against the day of doubt, revealing to him the Way, the Truth, and the Life, turning his mistrust into adoration and his laggings into the mounting up of an eagle: give us grace to adore Thy goodness which provideth for us better things than the things of sense, and openeth to us a more excellent way than the way of sight: that following in the steps of this Thy saint, we may like him be ready to die with Christ, and may at length inherit a blessing with all who, whether seeing or not seeing, yet have believed and loved. For the only precious, only beloved sake, of the same Thy Son our Saviour Jesus Christ. Amen.

A Memorial of St. Thomas.

Psalms cv, cvi.

St. Thomas, an Apostle. I have chosen you, and ordained you.—*St. John* xv. 16.

O give thanks unto the Lord, and call upon His Name: tell the people what things He hath done.

O let your songs be of Him, and praise Him: and

"How can we know the way?" Joseph a type of Christ.—

This is the Way, walk ye in It.—*Isaiah* xxx. 21.

St. Thomas flees from Gethsemane,—

Yet I am the Lord thy God from the land of Egypt, and thou shalt know no god but Me: for there is no saviour beside Me.—*Hosea* xiii. 4.

the Ten say unto him, "We have seen the Lord:"—

Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus.—*Romans* xv. 5.

he choosing sight, forfeits the blessing of faith: a type,—

let your talking be of all His wondrous works.—

Moreover, He called for a dearth upon the land: and destroyed all the provision of bread.

But He had sent a man before them: even Joseph, who was sold to be a bondservant;

Whose feet they hurt in the stocks: the iron entered into his soul;

Until the time came that his cause was known: the word of the Lord tried him.—

And they forgat God their Saviour: Who had done so great things in Egypt;

Wondrous works in the land of Ham: and fearful things by the Red sea.—

Rejoice in His holy Name: let the heart of them rejoice that seek the Lord.

Seek the Lord and His strength: seek His Face evermore.—

The King sent, and delivered him: the Prince of the people let him go free.—

At their desire He brought quails: and He filled them with the bread of Heaven.—

O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.—*Isaiah* xlviii. 18.

"My Lord and my God."—

I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee.

Wherefore I abhor myself, and repent in dust and ashes. —*Job* xlii. 5, 6.

O give thanks unto the Lord, for He is gracious: and His mercy endureth for ever.

Who can express the noble acts of the Lord: or shew forth all His praise?

Blessed are they that alway keep judgment: and do righteousness.

Remember me, O Lord, according to the favour that Thou bearest unto Thy people: O visit me with Thy salvation;

That I may see the felicity of Thy chosen: and rejoice in the gladness of Thy people, and give thanks with Thine inheritance.

We have sinned with our fathers: we have done amiss, and dealt wickedly.

Our fathers regarded not Thy wonders in Egypt, neither kept they Thy great Goodness in remembrance: but were disobedient at the sea, even at the Red sea.

Nevertheless, He helped

them for His Name's sake: that He might make His power to be known.

He rebuked the Red sea also, and it was dried up: so He led them through the deep, as through a wilderness.

And He saved them from the adversary's hand: and delivered them from the hand of the enemy.

As for those that troubled them, the waters overwhelmed them: there was not one of them left.

Then believed they His words: and sang praise unto Him.—

"He that believeth and is baptized shall be saved": a type.—

In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.—*Zechariah* xiii. 1.

He opened the rock of stone, and the waters flowed out: so that rivers ran in the dry places.

For why? He remembered His holy promise: and Abraham His servant.

And He brought forth His people with joy: and His chosen with gladness;

And gave them the lands of the heathen: and they took the labours of the people in possession;

That they might keep His statutes: and observe His laws.—

He witnesses the Ascension.—

I ascend unto My Father, and your Father; and to My God, and your God.—*St. John* xx. 17.

Christ the Perpetual Intercessor, of Whom Moses and Phinees are types.—

Who is he that condemneth? It is Christ that died, yea rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us. —*Romans* viii. 34.

He made him Lord also of His house: and Ruler of all His substance.

That he might inform His princes after His Will: and teach His senators wisdom.—

So He said, He would have destroyed them, had not Moses His chosen stood before Him in the gap: to turn away His wrathful indignation, lest He should destroy them.—

Then lift He up His hand against them: to overthrow them in the wilderness;

To cast out their seed among the nations: and to scatter them in the lands.

They joined themselves unto Baal-peor: and ate the offerings of the dead.

Thus they provoked Him to anger with their own inventions: and the plague was great among them.

Then stood up Phinees and prayed: and so the plague ceased.

And that was counted unto him for righteousness: among all posterities for evermore.—

St. Thomas receives the Pentecostal Gift,—

There appeared unto them cloven tongues like as of fire, and It sat upon each of them.—*Acts* ii. 3.

He spread out a cloud to be a covering: and fire to give light in the night season.—

preaches Christ to the Jews,—

As in Adam all die, even so in Christ shall all be made alive.—1 *Corinthians* xv. 22.

Remember the marvellous works that He hath done: His wonders, and the judgments of His Mouth,

O ye seed of Abraham His servant: ye children of Jacob His chosen.

He is the Lord our God: His judgments are in all the world.

He hath been alway mindful of His covenant and promise: that He made to a thousand generations;

Even the covenant that He made with Abraham: and the oath that He sware unto Isaac;

And appointed the same unto Jacob for a law: and to Israel for an everlasting testament;

Saying, Unto thee will I give the land of Canaan: the lot of your inheritance;

When there were yet but a few of them: and they strangers in the land.—

the Apostles are dis-

Israel also came into

persed from Jerusalem into the wide world,—

Is He the God of the Jews only? is He not also of the Gentiles? Yes, of the Gentiles also.—*Romans* iii. 29.

the obstinate Jews, given up to spiritual idolatry, are rejected,—

The voice of the daughter of Zion, that bewaileth herself, that spreadeth her hands, saying, Woe is me now! for my soul is wearied because of murderers.—*Jeremiah* iv. 31.

Egypt: and Jacob was a stranger in the land of Ham.—

Neither destroyed they the heathen: as the Lord commanded them;

But were mingled among the heathen: and learned their works.

Insomuch that they worshipped their idols, which turned to their own decay: yea, they offered their sons and their daughters unto devils;

And shed innocent blood, even the blood of their sons and of their daughters: whom they offered unto the idols of Canaan; and the land was defiled with blood.

Thus were they stained with their own works: and went a whoring with their own inventions.

Therefore was the wrath of the Lord kindled against His people: insomuch that He abhorred His own inheritance.

And He gave them over into the hand of the

yet a remnant is saved.—Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.—*Isaiah* i. 9.

heathen : and they that hated them were lords over them.

Their enemies oppressed them : and had them in subjection.

Many a time did He deliver them : but they rebelled against Him with their own inventions, and were brought down in their wickedness.

Nevertheless, when He saw their adversity : He heard their complaint.

He thought upon His covenant, and pitied them, according unto the multitude of His mercies : yea, He made all those that led them away captive to pity them.

The Church universal.—Whom the Lord of hosts shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance.—*Isaiah* xix. 25.

Deliver us, O Lord our God, and gather us from among the heathen : that we may give thanks unto Thy holy Name, and make our boast of Thy praise.

Blessed be the Lord God of Israel from everlasting, and world without end : and let all the people say, Amen.—

St. Thomas hath Moses for a warning,—By thy words thou shalt be justified, and by thy words

They angered Him also at the waters of strife : so that He punished Moses for their sakes ;

thou shalt be condemned.—*St. Matthew* xii. 37.

preaches in Parthia and India,—

And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house.—*Ezekiel* ii. 6.

encounters sacred cattle, and their votaries,—

Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator.—*Romans* i. 25.

signs confirm the Word; various types,—

They went forth, and preached every where, the Lord working with them, and confirming the word with signs following.—*St. Mark* xvi. 20.

Because they provoked his spirit: so that he spake unadvisedly with his lips.—

What time as they went from one nation to another: from one kingdom to another people;

He suffered no man to do them wrong: but reproved even kings for their sakes;

Touch not Mine Anointed: and do My prophets no harm.—

They made a calf in Horeb: and worshipped the molten image.

Thus they turned their Glory: into the similitude of a calf that eateth hay.—

Then sent He Moses His servant: and Aaron whom He had chosen.

And these shewed His tokens among them: and wonders in the land of Ham.

He sent darkness, and it was dark: and they were not obedient unto His word.

He turned their waters into blood: and slew their fish.

Their land brought forth frogs : yea, even in their kings' chambers.

He spake the word, and there came all manner of flies : and lice in all their quarters.

He gave them hailstones for rain : and flames of fire in their land.

He smote their vines also and fig-trees : and destroyed the trees that were in their coasts.

He spake the word, and the grasshoppers came, and caterpillars innumerable : and did eat up all the grass in their land, and devoured the fruit of their ground.

He smote all the firstborn in their land : even the chief of all their strength.

He brought them forth also with silver and gold : there was not one feeble person among their tribes.—

They angered Moses also in the tents : and Aaron the saint of the Lord.

So the earth opened, and swallowed up Dathan : and covered the congregation of Abiram.

And the fire was kindled

certain great personages are converted,—

There is that maketh himself poor, yet hath great riches.—*Proverbs* xiii. 7.

but the king and many of his subjects remain obstinate.—

He sinned yet more, and hardened his heart, he and his servants.—*Exodus* ix. 34.

St. Thomas in spiritual Egypt is slain for the faith.—

I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.—*St. Luke* xii. 4.

in their company : the flame burnt up the ungodly.—

And He increased His people exceedingly: and made them stronger than their enemies.

Whose heart turned so, that they hated His people: and dealt untruly with His servants.—

But within a while they forgat His works: and would not abide His counsel.

But lust came upon them in the wilderness: and they tempted God in the desert.

And He gave them their desire : and sent leanness withal into their soul.—

Yea, they thought scorn of that pleasant land: and gave no credence unto His word;

But murmured in their tents : and hearkened not unto the voice of the Lord.—

Egypt was glad at their departing: for they were afraid of them.

The Second Foundation.

Sapphire.

THERE was under His feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.—*Ex.* xxiv. 10.

Thou shalt make the breastplate of judgment. And thou shalt set in it settings of stones, even four rows of stones. And the second row shall be an emerald, a sapphire, and a diamond.—*Ex.* xxviii. 15, &c.

And he made the breastplate of cunning work. And they set in it four rows of stones. And the second row an emerald, a sapphire, and a diamond.—*Ex.* xxxix. 8. &c.

As for the earth, the stones of it are the place of sapphires: and it hath dust of gold. But where shall wisdom be found? It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.—*Job* xxviii. 5, &c.

O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires.—*Isaiah* liv. 11.

Her Nazarites were purer than snow, their polishing was of sapphire.—*Lamentations* iv. 7.

Behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.—*Ezek.* x. 1.

Thou hast been in Eden the garden of God; every precious stone was thy covering, the sapphire, the emerald, and the carbuncle.—*Ezek.* xxviii. 13.

The wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And the foundations of the wall of the city were garnished with all manner of precious stones. The second, sapphire. —*Revelation* xxi. 14, 19.

In common with a multitude of crystals the sapphire exhibits the twin formation. Though very subject to flaws, it is sometimes found without blemish: it is a stone of a very great hardness and, as has been alleged, of a special coldness. The sapphire is associated with crystalline rocks, and many of our finest specimens are drawn from river-beds: it adorns itself with various shades of heavenly blue, and is transparent and translucent; in size it sometimes exceeds a length of three inches. One sort there is in which resides a star-like opalescence; whilst a second kind, pale by nature, loses all colour under the action of intense heat, and becomes brilliant like a diamond.

The sapphire, which appears as a piece of heaven dropped down to earth, does indeed link earth to heaven, time to eternity, the old Israel to the new, Eden to Paradise: for while it spreads a pavement beneath the Celestial Throne, it is named also as a precious stone of Eden, and is last of all a gem among the treasures of earth; in the High-Priest's breastplate it is set for a memorial, and in the New Jerusalem for a foundation; the holy Nazarites displayed a comeliness as of sapphire, and above the heads of the cherubim there appeared as

it were a sapphire stone. Justly abides a star in that gem whose pervading tint is the symbol of faith and the hue of the firmament, and whose brilliance has even been supposed to wax and wane in sympathy with the sky's fluctuating brightness.

Of mystical virtues let us mark four as of old fancifully connected with the sapphire: it demands and guards purity, losing lustre and loveliness if worn by the unchaste; it releases prisoners, reconciles enmity, enforces prayer. And we Christians enjoy in very truth our corresponding privileges:—

Many shall be purified, and made white, and tried.—*Daniel* xii. 10.

The Spirit of the Lord God is upon me; He hath sent me to proclaim liberty to the captives, and the opening of the prison to them that are bound.—*Isaiah* lxi. 1.

Forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.—*Colossians* iii. 13.

Hitherto have ye asked nothing in My Name: ask, and ye shall receive, that your joy may be full.—*St. John* xvi. 24.

The rod and tablets of Moses are said by the Hebrews to have been formed of sapphire, which signifies beauty:—

Now the man Moses was very meek, above all the men which were upon the face of the earth.—*Numbers* xii. 3.

The Lord taketh pleasure in His people: He will beautify the meek with salvation.—*Psalm* cxlix. 4.

Now we who have praised the sapphire, let us praise

that Wisdom which designed, which created, which excelleth the sapphire: which assigneth to saints on earth the sapphire of faith, and to saints in heaven the sapphire of perfection: which here pitieth flaws, but there abolisheth any such thing: which being a loving spirit hath made the fear of the Lord our wisdom, and hath left to us a promise: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."—*Daniel* xii. 3.

Ivy.

Not strong, except with a prop.

IVY, though greenest when putting forth fresh foliage, remains green and luxuriant the whole year round. Its leaves, which are often of so crowded a growth as to overlap each other, are glossy and full-coloured on that upper surface which spreads towards the sun; duller and paler underneath where they face earthwards. Each individual leaf has its edges fashioned in special curves, or peaked with particular points, unlike the curves and points of a million others; some are boldly rounded, some notched and very delicately tapered off. Ivy flowers in October with a greenish-whitish brushy blossom, not showy but plentiful: in December it is adorned by black or deep purple berries. Its foliage is often dark and even dusky in colour, and is of a solid texture: its stems are rugged and woody, fringed in parts by a coarse shag

of rootlets, like bark combed to shreds, or like hundreds of minute fingers helping to attach it here or there. On the whole, ivy wears a sober aspect, yet by an exception it will show forth a wonderful beauty and grace: its branches hanging in garlands, or creeping in exquisite

traceries; its leaves decked with a delicate lacework of veins, or blushing with a rich redness, or wholly pale as if carved out of ivory; while let but the sun shine through the tangle of foliage, and it will put on a rich verdure, or a harmony of lights and shadows.

Ivy affects not to stand alone, but by clinging and

clambering it will scale a lofty height till it overhangs the sustaining oak or pine. Objects which lack beauty, whether decaying trunk, ruin, or chasm, ivy will embrace or bridge over and clothe with grace and comeliness. The entire plant gives out a peculiar aroma; the old stems when bruised exude a very fragrant resin. Ivy flourishes in sunshine and in shade, it mounts skywards, it nestles in nooks, it refuses not to trail along the ground: everywhere and at all times, except by some special freak of beauty, it is green; it is sometimes more than green, but at the least it is green with an unfading greenness.

He is green before the sun, and his branch shooteth forth in his garden.—*Job* viii. 16.

St. Stephen,

DEACON.

26 DECEMBER.

The Sacred Text.

HEN the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost. . . . Whom they set before the apostles: and when they had prayed, they laid their hands on them. And Stephen, full of faith and power, did great wonders and miracles among the people. Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and

Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were notable to resist the wisdom and the Spirit by which he spake. Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God. And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, and set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: for we have heard him say that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel. Then said the High Priest, Are these things so? And he said, Men, brethren, and fathers, hearken. . . . . When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. And Saul was consenting unto his

death. And devout men carried Stephen to his burial, and made great lamentation over him.—*Acts* vi. 1, &c.; vii. 1, &c.; viii. 1, 2.

BIOGRAPHICAL ADDITIONS.

THUS much know we certainly of St. Stephen's life and death. To these facts several particulars are added by tradition or conjecture. The name Stephen signifies 'crown': and being of Greek, not Hebrew, origin falls in with the notion that he who bore it was bred a Hellenist, and therefore was likely to rouse exceptional antagonism when after his conversion he preached to the Jews Christ crucified; and preached moreover as a deacon—as one, that is, whose very office had been called into existence for the care of 'Grecian' widows. At what period or under what immediate influence he became a Christian, is not authoritatively recorded: one opinion classes him among the seventy disciples of our Lord Himself; another, among St. Peter's converts on the first great day of Pentecost.

The Libertines, according to a prevalent belief, were Jews, taken in war and carried captive to Rome: being afterwards liberated, they founded the synagogue which bore their name.

It has been suggested whether the words of the suborned witnesses were in St. Stephen's case, as in the case of our sinless Lord, not simply false, but rather of that most fatal form of falsehood, distorted truth: whether St. Stephen and his brother deacons did not in reality

anticipate the very College of Apostles in apprehending and proclaiming the breaking down of every wall of partition before the universal brotherhood of the Gospel:—

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.—*Galatians* iii. 28.

Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.—1 *Corinthians* ix. 25.

Such strife being appointed us, yet not without an incorruptible crown hanging within reach to encourage us, let us consider the example of St. Stephen, who no longer in name only but in very deed and truth now and for evermore sits crowned: and having been for a little while as one younger, a deacon, now as an elder appears exalted in glory, being the firstborn of Christ's martyrs. The witnesses who prepared death conferred life: the great heap of stones was in truth no more than the one White Stone of salvation: 'Who art thou, O great mountain?' Those men that took his life could not take his crown; they could stone him with stones, but they could not mar his lustre against that day when the Lord shall make up His jewels.

Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.—*Isaiah* lxii. 3.

Now since it was St. Stephen's life which led up to his death, let us make to ourselves thereof as it were a Jacob's ladder reaching from earth to heaven; and contemplating any crown set before us, be it wreath of victory

or diadem of dignity, let us ascend by our fellow-servant towards our common Master.

Likewise must the Deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a Deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the Deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a Deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.—1 *Timothy* iii. 8, &c.

These words of St. Paul may not improbably draw the portrait of one whom elsewhere he names with unforgetting reverence: 'When the blood of Thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.' And as St. Stephen's likeness I will venture to consider them.

'Grave, not double-tongued': 'they were not able to resist the wisdom and the Spirit by which he spake.'—The prudent are crowned with knowledge.—*Proverbs* xiv. 18.

'Not given to much wine, not greedy of filthy lucre': thus did a holy deacon 'serve tables.'—Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; and when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.—1 *St. Peter* v. 2, 4.

'Holding the mystery of the faith in a pure conscience': 'Stephen, a man full of faith and of the Holy Ghost.'—I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing.—2 *Timothy* iv. 7, 8.

'Let these first be proved, then let them use the office of a deacon, being found blameless.' 'Look ye out among you seven men of honest report. And they chose Stephen.'—Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him.—*St. James* i. 12.

'Let the deacons be the husbands of one wife,—even so must their wives be faithful in all things.'—A virtuous woman is a crown to her husband.—*Proverbs* xii. 4.

'Ruling their children and their own houses well.'—Children's children are the crown of old men.—*Proverbs* xvii. 6.

Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.—*Revelation* iii. 11.

From the glory of St. Stephen let us look up to that glory which excelleth, and behold Jesus Christ our Lord God. He Who is for a Crown of Glory and Diadem of Beauty unto His people, was Himself in the day of His espousals crowned with a crown of thorns. He Who glorified the face of His saint to appear as the face of an angel, hid not His own face from shame and spitting. He Who stood up mighty to save before the dying eyes of His martyr, looked, but there was no man when He

Himself trod the winepress alone. Now on His head are many crowns, and before His throne are cast many crowns, and all creation falling down before Him worshippeth Him that was dead, and is alive for evermore, and liveth for ever and ever. Amen.

Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast created all things, and for Thy pleasure they are and were created. Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests.—*Revelation* iv. 11; v. 9, 10.

A Prayer for Victory.

GOD of battles, in Whose strength Thy champion St. Stephen, taking his life in his hand, followed the Captain of his Salvation through the breach;—to whom Thou confirmedst the good degree of deacon unto all boldness in the faith of Jesus Christ;—whose face Thou showedst forth as the face of an angel;—whose feet Thou madest like hart's feet to outrun the host of martyrs;—to whose eyes Thou revealedst Christ exalted at the right hand of power;—to whom, making intercession for the transgressors, Thou accordedst the conversion of a consenting witness;—whose burial Thou honouredst by a great lamentation of Thy devout servants;—give us also grace, O Lord of all grace, to do our service as unto Thee and not unto men; if Thou call us to bear witness unto Thy truth, to bear our witness without partiality and

without hypocrisy; if Thou set us as a stumbling-block unto any, to pray the more for that soul's salvation; if Thou bid us follow Christ through the Red Sea of suffering, at Thy word to go forward. Grant us holy fear, and a good courage, and that shame which is glory and grace: that hereafter with St. Stephen we may ascribe unto Thee all honour and every gift; now and for evermore adoring Thee through Jesus Christ our all-prevalent Intercessor. Amen.

A Memorial of St. Stephen.

Psalm cxix. 105–176.

St. Stephen a Hellenistic Jew—

Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? let him trust in the Name of the Lord, and stay upon His God.—*Isaiah* l. 10.

Mine eyes are wasted away with looking for Thy health: and for the word of Thy righteousness.

O deal with Thy servant according unto Thy loving mercy: and teach me Thy statutes.

I am Thy servant, O grant me understanding: that I may know Thy testimonies.—

Let my complaint come before Thee, O Lord: give me understanding, according to Thy word.

Let my supplication come before Thee: deliver me, according to Thy word.

My lips shall speak of Thy praise: when Thou hast taught me Thy statutes.

is converted to the faith of Christ—

If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth.—1 *St. John* i. 6.

and being of honest report—

Holding the mystery of the faith in a pure conscience.—1 *Timothy* iii. 9.

Yea, my tongue shall sing of Thy word : for all Thy commandments are righteous.—

Thy Word is a lantern unto my feet : and a light unto my paths.

I have sworn, and am stedfastly purposed : to keep Thy righteous judgments.—

Thy testimonies have I claimed as mine heritage for ever : and why? they are the very joy of my heart.

I have applied my heart to fulfil Thy statutes alway : even unto the end.—

Let Thine hand help me : for I have chosen Thy commandments.

I have longed for Thy saving health, O Lord : and in Thy law is my delight.—

It is time for Thee, Lord, to lay to Thine hand : for they have destroyed Thy law.

For I love Thy commandments : above gold and precious stone.

Therefore hold I straight all Thy commandments : and all false ways I utterly abhor.—

O look Thou upon me, and be merciful unto me : as

is ordained Deacon.—

Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.—*St. Matthew* xxv. 40.

They of the Synagogue cannot resist his wisdom and spirit,—

I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.—*St. Luke* xxi. 15.

wherefore they suborn false witness against him,—

Put not thine hand with the wicked to be an unrighteous witness.—*Exodus* xxiii. 1.

Thou usest to do unto those that love Thy Name.

Order my steps in Thy word : and so shall no wickedness have dominion over me.—

I call with my whole heart: hear me, O Lord, I will keep Thy statutes.

Yea, even unto Thee do I call : help me, and I shall keep Thy testimonies.

Early in the morning do I cry unto Thee : for in Thy Word is my trust.

Mine eyes prevent the night-watches : that I might be occupied in Thy words.—

Thy testimonies are wonderful : therefore doth my soul keep them.

When Thy word goeth forth : it giveth light and understanding unto the simple.

I opened my mouth, and drew in my breath: for my delight was in Thy commandments.—

The ungodly have laid a snare for me: but yet I swerved not from Thy commandments.—

Princes have persecuted me without a cause : but my heart standeth in awe of Thy Word.

but he is not afraid of their terror,—

There shall not an hair of your head perish.—*St. Luke* xxi. 18.

he is arraigned before the Sanhedrim,—

They shall lay their hands on you, and persecute you, delivering you up to the synagogues.—*St. Luke* xxi. 12.

his face appeareth as the face of an angel,—

They which shall be accounted worthy to obtain

I am as glad of Thy Word : as one that findeth great spoils.

As for lies, I hate and abhor them : but Thy law do I love.

Seven times a day do I praise Thee : because of Thy righteous judgements.—

Thou hast trodden down all them that depart from Thy statutes : for they imagine but deceit.

Thou puttest away all the ungodly of the earth like dross : therefore I love Thy testimonies.

My flesh trembleth for fear of Thee : and I am afraid of Thy judgements.—

Health is far from the ungodly : for they regard not Thy statutes.

Great is Thy mercy, O Lord : quicken me, as Thou art wont.

Many there are that trouble me, and persecute me : yet do I not swerve from Thy testimonies.

It grieveth me when I see the transgressors : because they keep not Thy law.—

O deliver me from the wrongful dealings of men : and so shall I keep Thy commandments.

that world, and the resurrection from the dead, are equal unto the angels : and are the children of God.—*St. Luke* xx. 35, 36.

he witnesseth a good confession,—

In the sight of God, Who quickeneth all things, and before Christ Jesus, Who before Pontius Pilate witnessed a good confession.—1 *Timothy* vi. 13.

he is cast out of the City—

Shew the light of Thy countenance upon Thy servant : and teach me Thy statutes.—

I am troubled above measure : quicken me, O Lord, according to Thy word.

Let the free-will offerings of my mouth please Thee, O Lord : and teach me Thy judgments.

My soul is alway in my hand : yet do I not forget Thy law.—

I hate them that imagine evil things : but Thy law do I love.

Thou art my defence and shield : and my trust is in Thy word.

Away from me, ye wicked : I will keep the commandments of my God.—

Consider, O Lord, how I love Thy commandments : O quicken me, according to Thy loving-kindness.

Thy word is true from everlasting : all the judgments of Thy righteousness endure for evermore.—

I deal with the thing that is lawful and right : O give

Jesus also, that He might sanctify the people with His own blood, suffered without the gate.—*Hebrews* xiii. 12.

and stoned—

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee. — *St. Matthew* xxiii. 37.

me not over unto mine oppressors.

Make Thou Thy servant to delight in that which is good : that the proud do me no wrong.—

Righteous art Thou, O Lord : and true is Thy judgement.

The testimonies that Thou hast commanded : are exceeding righteous and true.—

Hear my voice, O Lord, according unto Thy loving-kindness : quicken me, according as Thou art wont.

They draw nigh that of malice persecute me : and are far from Thy law.—

My zeal hath even consumed me : because mine enemies have forgotten Thy words.

Thy word is tried to the uttermost : and Thy servant loveth it.

I am small, and of no reputation : yet do I not forget Thy commandments.

Thy righteousness is an everlasting righteousness : and Thy law is the truth.

Trouble and heaviness have taken hold upon me :

calling upon God.—
Thou drewest near in the day that I called upon Thee: Thou saidst, Fear not.—*Lamentations* iii. 57.

He prayeth for himself—
Behold, O Lord; for I am in distress.—*Lamentations* i. 20.

and for his murderers—

yet is my delight in Thy commandments.

The righteousness of Thy testimonies is everlasting: O grant me understanding, and I shall live.—

Be Thou nigh at hand, O Lord: for all Thy commandments are true.

As concerning Thy testimonies, I have known long since: that Thou hast grounded them for ever.—

O stablish me according to Thy word, that I may live: and let me not be disappointed of my hope.

Hold Thou me up, and I shall be safe: yea, my delight shall be ever in Thy statutes.—

O consider mine adversity, and deliver me: for I do not forget Thy law.—

Lord, I have looked for Thy saving health: and done after Thy commandments.

My soul hath kept Thy testimonies: and loved them exceedingly.

I have kept Thy commandments and testimonies: for all my ways are before Thee.—

Mine eyes gush out with

Then said Jesus, Father, forgive them ; for they know not what they do.—*St. Luke* xxiii. 34.

and falls asleep.—

Them also which sleep in Jesus will God bring with Him.—1 *Thessalonians* iv. 14.

water : because men keep not Thy law.—

Avenge Thou my cause, and deliver me : quicken me, according to Thy word.—

Great is the peace that they have who love Thy law : and they are not offended at it.—

O let my soul live, and it shall praise Thee : and Thy judgments shall help me.

I have gone astray like a sheep that is lost : O seek Thy servant, for I do not forget Thy commandments.

HOLLY.

Prickles below, no prickles above.

HOLLY blossoms about the month of May with a white and waxy efflorescence : but the period of its chief glory occurs in the heart of winter, when, arrayed in evergreen foliage and studded with coral-like berries, it spreads a feast for birds, and is not disdained in the adornment of churches. Its leaves, of a deep glossy green, are boldly curved and twisted, stiffly angular and edged with numerous prickly corners : thus towards the

ground the bush is clothed with strong defensive armour; whilst such twigs as grow high up the stem are often adorned with smooth leaves destitute of lateral prickles. The holly bush is slow of growth, and varies in scale from a shrub to a tree. Its wood is hard, white, of fine grain, and adapted to delicate workmanship. Its berries are plentiful, and usually of a rich red colour: though

amongst varieties one there is which bears bright yellow berries; as also there are plants which, not through culture but naturally, have their green foliage diversified by white or yellow borders or patches.

The title of Scarlet Oak has been borne by holly; but not, perhaps, with any striking appropriateness. Let us rather dwell on its familiar name of holly as derived from holy-tree: and thus connecting it with all holy things we note how its blossom shadows forth the hue of innocence, and its leaf the flourishing of hope, and its berry the colour of the blood which is the life; its earthward side

is guarded by sharpness, as of self-denial; its heavenward aspect is smooth, as by peaceful contemplation; its leaf fades not, its blossom is comely, its fruit is the crown of its beauty.

He hath made everything beautiful in his time.—*Ecclesiastes* iii. 11.

St. John,

APOSTLE AND EVANGELIST.

27 DECEMBER.

The Sacred Text.

HE saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and He called them. And they immediately left the ship and their father, and followed Him. —*St. Matthew* iv. 21, 22.

When they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.—*St. Mark* i. 29.

They inclosed a great multitude of fishes. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. Simon Peter was astonished at the draught of the fishes which they had taken: and so was also James, and John, which were partners with Simon. And when they had brought their ships to land, they forsook all, and followed Him.—*St. Luke* v. 6, &c.

James the son of Zebedee, and John his brother. And He surnamed them Boanerges, which is, The sons of thunder.—*St. Matthew* x. 2; *St. Mark* iii. 17.

When He came into the house, He suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.—*St. Luke* viii. 51.

Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them. And there appeared unto them Moses and Elias talking with Him. . . . Behold, a bright Cloud overshadowed them: and behold a Voice out of the Cloud, which said, This is My Beloved Son, in Whom I am well pleased; hear ye Him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise, be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only.—*St. Matthew* xvii. 1, &c.

John answered Him, saying, Master, we saw one casting out devils in Thy Name, and he followeth not us: and we forbad him, because he followeth not us. But Jesus said, Forbid him not.—*St. Mark* ix. 38, 39.

They went, and entered into a village of the Samaritans, to make ready for Him. And they did not receive Him. And when His disciples James and John saw this, they said, Lord, wilt Thou that we command fire to come down from heaven, and consume them, even as Elias did? But He turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.—*St. Luke* ix. 52, &c.

James and John, the sons of Zebedee, come unto Him, saying, Master, we would that Thou shouldest do for us

whatsoever we shall desire. And He said unto them, What would ye that I should do for you? They said unto Him, Grant unto us that we may sit, one on Thy right hand, and the other on Thy left hand, in Thy glory. But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto Him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: but to sit on My right hand and on My left hand is not Mine to give; but it shall be given to them for whom it is prepared. And when the ten heard it, they began to be much displeased with James and John.—*St. Mark* x. 35, &c.

As He went out of the temple, one of His disciples saith unto Him, Master, see what manner of stones and what buildings are here! And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down. And as He sat over against the temple, Peter and James and John and Andrew asked Him privately, Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?—*St. Mark* xiii. 1, &c.

He sent Peter and John, saying, Go and prepare us the Passover, that we may eat. And they said unto Him, Where wilt Thou that we prepare? And He said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall

say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the Passover with My disciples? And he shall show you a large upper room furnished: there make ready. And they went, and found as He had said unto them: and they made ready the Passover.—*St. Luke* xxii. 8, &c.

There was leaning on Jesus' Bosom one of His disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom He spake. He then lying on Jesus' Breast saith unto Him, Lord, who is it?—*St. John* xiii. 23, &c.

Then cometh Jesus with them unto a place called Gethsemane. And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith He unto them, My Soul is exceeding sorrowful, even unto death: tarry ye here, and watch with Me. And He went a little farther, and fell on His Face, and prayed. And He cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with Me one hour? Watch and pray, that ye enter not into temptation. He went away again the second time, and prayed. And He came and found them asleep again: for their eyes were heavy. And He left them, and went away again, and prayed the third time. Then cometh He to His disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going.—*St. Matthew* xxvi. 36, &c.

Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the High Priest,

and went in with Jesus into the Palace of the High Priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the High Priest, and spake unto her that kept the door, and brought in Peter.—*St. John* xviii. 15, 16.

Now there stood by the cross of Jesus His mother. When Jesus therefore saw His mother, and the disciple standing by, whom He loved, He saith unto His mother, Woman, behold thy son! Then saith He to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.—*St. John* xix. 25, &c.

One of the soldiers with a spear pierced His Side, and forthwith came thereout Blood and Water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe.—*St. John* xix. 34, 35.

Mary Magdalene cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid Him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter. . . . Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that He must rise again from the dead. Then the disciples went away again unto their own home.—*St. John* xx. 1, &c.

There were together Simon Peter, and Thomas, and

Nathanael, and the sons of Zebedee, and two other of His disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered Him, No. And He said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he did cast himself into the sea. And the other disciples came in a little ship; (for they were not far from land,) dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now caught. . . . Come and dine. And none of the disciples durst ask Him, Who art Thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise.—*St. John* xxi. 2, &c.

Peter, turning about, seeth the disciple whom Jesus loved following. Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these

things, and wrote these things : and we know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.—*St. John* xxi. 20, &c.

When they were come in, they went up into an upper room, where abode both Peter, and James, and John, ... These all continued with one accord in prayer and supplication.—*Acts* i. 13, 14.

Peter and John went up into the temple at the hour of prayer. And a certain man lame from his mother's womb was carried ; who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. . . . In the Name of Jesus Christ of Nazareth rise up and walk. And he leaping up stood, and walked, and entered with them into the temple. And as the lame man which was healed held Peter and John, all the people ran together unto them.—*Acts* iii. 1, &c.

When they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. . . . Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard. So when they had further threatened them, they let them go. And being let go, they went to their own company, and reported all that the Chief Priests and elders had said unto them.—*Acts* iv. 13, &c.

When the apostles which were at Jerusalem heard that

Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost. Then laid they their hands on them, and they received the Holy Ghost.—*Acts* viii. 14, &c.

When James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. Only they would that we should remember the poor.—*Galatians* ii. 9, 10.

I have no greater joy than to hear that my children walk in truth.—3 *St. John* 4.

The Revelation of Jesus Christ, ... and He sent and signified it by His angel unto His servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great Voice, as of a trumpet, saying, I am Alpha and Omega, the First and the Last: and, What thou seest, write in a book, and send it unto the seven Churches which are in Asia.—*Revelation* i. 1, &c.

Come, Lord Jesus.—*Revelation* xxii. 20.

BIOGRAPHICAL ADDITIONS.

THUS does Holy Scripture draw for us the portrait of him who beloved, loving, lovely, forsook not his Lord along the way of sorrows, and has for eternal reward to follow the Lamb whithersoever He goeth. Following the Master, let us also with a sacred jealousy follow the servant, and gather up the fragments that remain to us of his example whom Jesus loved.

Lord, and what shall this man do?—*St. John* xxi. 21.

Lord, what wilt Thou have me to do?—*Acts* ix. 6.

Tradition or probable conjecture points to St. John the Evangelist as that unnamed disciple who, as St. John's own Gospel records, with St. Andrew heard the holy Baptist's words: "Behold the Lamb of God!" Thus from the very outset of his glories, no sooner did St. John's eyes look upon the Word of Life, than he covered himself with silence as with a veil. "John stood, and two of his disciples; and looking upon Jesus as He walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto Him, Rabbi, where dwellest Thou? He saith unto them, Come and see. They came and saw where He dwelt, and abode with Him that day: for it was about the tenth hour. One of the two which heard John speak, and followed Him, was Andrew."—*St. John* i. 35, &c.

Centuries before, a meeting of consecrated human

loves faithful and tender, the welcome of a most noble bridegroom to a veiled bride, had typified the union of Christ with each individual beloved soul, no less than His espousals to His universal Church. "Isaac went out to meditate in the field at the eventide. And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a vail, and covered herself."—*Genesis* xxiv. 63, &c.

They left their father Zebedee in the ship with the hired servants.—*St. Mark* i. 20.

Many women . . . ., which followed Jesus from Galilee, ministering unto Him: among which was the mother of Zebedee's children.—*St. Matthew* xxvii. 55, 56.

From these texts it has been argued that St. John was born in easy circumstances. Some suppose that he even owned two houses, one at Bethsaida his probable birthplace, the other in Jerusalem, where as a son he received and cherished the Blessed Virgin; the latter assumption being based on the words, "from *that hour* that disciple took her unto his own home." At Jerusalem he may have continued chiefly to reside until her death there at a very advanced age: by another tradition, however, the Virgin Mother ended her days at Ephesus. In either case it was at Jerusalem that about the year 52 St. John, with SS. Peter and James the Less, received and bore witness to St. Paul's confession of faith. A legendary trace exists of St. John's having preached the Gospel in Parthia: though at what period of his career, I know not; and of his

having addressed to the Parthians his First Epistle. It may have been about the year 65, after both St. Paul and his beloved disciple Timothy had laboured in Ephesus, that St. John succeeded to that See: thus uplifting the Cross of Christ in a very stronghold of civilization and nest of error. There he is said to have raised a dead man to life: thence also he could conveniently set forth on those journeys of pastoral visitation to which passages in his Second and Third Epistles have been supposed to allude.

Ye shall drink indeed of My cup.—*St. Matthew* xx. 23.

This promise of his Lord's, fulfilled over and over again to St. John in the course of an exceptionally prolonged life; a life, as we are informed, of great austerity and mortification; a life surely of hope deferred and desire waited for, and eyes that failed for looking upward; may yet have received its special fulfilment at two moments of that long lingering life: first, when at the foot of the Cross he watched the eclipse of his Sun, and like a satellite moon was involved in its darkness; and again at Rome when before the Latin Gate under Domitian's iron rule, he is said to have submitted to a torturing death, being immersed in a caldron of boiling oil, though by a miracle saved alive therefrom and emerging thence refreshed. Thus tradition avers: yet it has been pointed out that such immersion is unknown as a Roman punishment. Be then the point at issue as it may, it appears that St. John was sent into exile probably under Domitian; and during the milder rule of Nerva returned from Patmos, the island of his banishment, to Ephesus his former

home. There he is reported to have died in peace in the days of Trajan, at an age stated variously as approaching or exceeding one hundred years. Towards the end of his life, though too feeble for much exertion, he would be carried into church and there exhort his flock: "My dear children, love one another:" and when weariness was expressed at the brief reiterated lesson, he made answer: "It is our Lord's precept, which whoso keepeth doeth enough."

Seekest thou great things for thyself? seek them not.—*Jeremiah* xlv. 5.

Thus shall it be done unto the man whom the King delighteth to honour.—*Esther* vi. 11.

Various titles have devolved on St. John the Evangelist by more or less of authority or common consent. Our Lord Himself surnamed him and his brother Boanerges, or Sons of Thunder: and as a Son of Thunder St. John in his Third Epistle spake against rebellious Diotrephes:—

"I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church."—*vv.* 9, 10.

So also in aftertimes he gave utterance to no uncertain voice against the heresiarch Cerinthus.

By the Greeks St. John is styled the Divine, in allusion to the profound theology of his writings: a depth exemplified in the opening verses of his First Epistle:—

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life; (for the Life was manifested, and we have seen It, and bear witness, and shew unto you that Eternal Life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ."

St. John has moreover been called the Apostle of Love: a designation justly his, whether we trace it to his words or to his works:—

Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.—1 *St. John* iv. 7.

While he himself draws his own title not from love preached or love proffered, but from love received:—

That disciple whom Jesus loved.—*St. John* xxi. 7.

St. John, accounted the youngest of the Apostles at his call, appears to have long survived the rest. In his youth, his maturity, his old age, he preaches as it were a triple sermon for our instruction, culling for us three flowers of fragrance, and laying up for us three fruits of perfection. For of all his acts the first recorded is that he followed Jesus; and of his words the first written down are, "Master, where dwellest Thou?" Later on, when our Lord called another, he set off to follow likewise: yet long afterwards in speaking of that time he was not puffed up, but protested, "Jesus said not, He shall not die." And in old age when exile had sealed his testimony,

he called himself no more than the saints' brother and companion in tribulation, and in the kingdom and patience of Jesus Christ.

Thus what he did, what he said, what he disclaimed, sets before our eyes charity, with obedience in her right hand and in her left humility; or, it may be, bearing the yoke of obedience and wearing the curb of humility: most excellent charity, having for companions faith and hope, yet greater than either; and looking forward to a moment when perfect love shall cast out fear, while faith and hope shall be fulfilled and swallowed up. Meanwhile in marvelling over St. John's gifts and graces, let us not miss the triple message he has left for ourselves:—

I write unto you, little children, because your sins are forgiven you for His Name's sake .... Because ye have known the Father. I write unto you, fathers, because ye have known Him that Is from the beginning. I have written unto you, young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one.—1 *St. John* ii. 12, &c.

St. John's writings are three, a Gospel, a group of Epistles, a Revelation: wherein let us seek and find gladness, guidance, assurance of hope. His Epistles, considered by themselves, are equally three; the First, addressed to a body of the faithful; the Second, to an elect lady and her children; the Third, to a well-beloved man: thus St. John loveth all saints; and if St. John, much more Christ:—

God is greater than our heart.—1 *St. John* iii. 20.

And now having been stirred up by a triple example, learned a triple lesson, and received a triple legacy, let

us go on to praise God who thus draweth us as with a threefold cord not quickly broken, and let us labour strenuously to carry out St. Paul's triple maxim :—

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.—1 *Corinthians* x. 31.

Amen.

A Prayer for Union with Christ.

God, of Whose free gracious bounty Thy holy Apostle and Evangelist St. John was specially beloved ;—whom Christ chose and who chose Christ ;—whom Christ loved and who loved Christ ;—who forsaking his father preferred Christ ;—who leaving all that he had followed Christ ;—who on the Mount of Transfiguration beheld the glory of his Lord ;—who in the upper chamber leaned on the Bosom of his Beloved ;—who in the High Priest's palace clave unto his Friend ;—who at the foot of the Cross became a son unto his King's Mother ;—who at the empty sepulchre received the illumination of faith ;—who hearing another called, himself set off to follow ;—who in will died and in deed lived unto his Master's honour ;—who with bodily eyes looked upon That which was from the beginning ;—who with spiritual eyes contemplated in vision the end of all things ;—who inspired by the Holy Ghost preached Christ to the world, and wrote down the words of Christ for all generations for ever :—Give to us, even to us also, O our God, Thy choice gifts and graces ; but in all and above all give us Christ, Whom to possess is to possess all things : that

whether we live we may live unto the Lord, or whether we die we may die unto the Lord; that so whether He bid us follow Him or tarry till He come, we may ever be with the Lord. And accepting us and our prayers for the same our Lord Jesus Christ's sake, do Thou, our Father, according to Thine all-holy Will, mercifully set the rest of our lives in order until He come. Amen.

A Memorial of St. John the Evangelist.

Psalms cxx–cxxxi.

Happy are Zebedee and Salome.—

The father of the righteous shall greatly rejoice: and he that begetteth a wise child shall have joy of him. Thy father and thy mother shall be glad, and she that bare thee shall rejoice.—*Proverbs* xxiii. 24, 25.

St. John is called to be an Apostle,—

The labourer is worthy of his hire.—*St. Luke* x. 7.

a Son of Thunder,—

A voice roareth: He thun-

Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

Like as the arrows in the hand of the giant: even so are the young children.

Happy is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.—

Blessed are all they that fear the Lord: and walk in His ways.

For thou shalt eat the labours of thine hands: O well is thee, and happy shalt thou be.—

Let them be confounded and turned backward: as

dereth with the voice of His excellency.—*Job* xxxvii. 4.

a Pillar of the Faith,—

Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out.—*Revelation* iii. 12.

nevertheless he sleeps in Gethsemane,—

He found them sleeping for sorrow.—*St. Luke* xxii. 45.

many as have evil will at Sion.

Let them be even as the grass growing upon the house-tops: which withereth afore it be plucked up;

Whereof the mower filleth not his hand: neither he that bindeth up the sheaves his bosom.

So that they who go by say not so much as, The Lord prosper you: we wish you good luck in the Name of the Lord.—

Deliver my soul, O Lord, from lying lips: and from a deceitful tongue.

What reward shall be given or done unto thee, thou false tongue: even mighty and sharp arrows, with hot burning coals.—

Out of the deep have I called unto Thee, O Lord: Lord, hear my voice.

O let Thine ears consider well: the voice of my complaint.

If Thou, Lord, wilt be extreme to mark what is done amiss: O Lord, who may abide it?

For there is mercy with Thee: therefore shalt Thou be feared.

yet he follows Christ into the Palace of the High Priest,—

As the Lord liveth, and as thy soul liveth, I will not leave thee.—2 *Kings* ii. 2.

stands beside the Cross.—

Behold, and see if there be any sorrow like unto My sorrow, which is done unto Me, wherewith the Lord hath afflicted Me in the day of His fierce anger.—*Lamentations* i. 12.

Christ crucified the Hope of all mankind.—

Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else.—*Isaiah* xlv. 22.

I look for the Lord; my soul doth wait for Him: in His Word is my trust.

My soul fleeth unto the Lord: before the morning watch, I say, before the morning watch.—

I will lift up mine eyes unto the hills: from whence cometh my help.

My help cometh even from the Lord: Who hath made heaven and earth.

He will not suffer thy foot to be moved: and He that keepeth thee will not sleep.

Behold, He that keepeth Israel: shall neither slumber nor sleep.

The Lord Himself is thy keeper: the Lord is thy defence upon thy right hand;

So that the sun shall not burn thee by day: neither the moon by night.

The Lord shall preserve thee from all evil: yea, it is even He that shall keep thy soul.

The Lord shall preserve thy going out, and thy coming in: from this time forth for evermore.—

Turn our captivity, O Lord : as the rivers in the south.

They that sow in tears : shall reap in joy.

He that now goeth on His way weeping, and beareth forth good seed : shall doubtless come again with joy, and bring His sheaves with Him.—

O Israel, trust in the Lord, for with the Lord there is mercy : and with Him is plenteous redemption.

And He shall redeem Israel : from all his sins.—

St. John visits the empty Sepulchre,—

He is not here, but is risen. —*St. Luke* xxiv. 6.

When the Lord turned again the captivity of Sion : then were we like unto them that dream.

Then was our mouth filled with laughter : and our tongue with joy.—

whereof the stone had been sealed.—

They went, and made the sepulchre sure, sealing the stone, and setting a watch. —*St. Matthew* xxvii. 66.

Except the Lord build the house : their labour is but lost that build it.

Except the Lord keep the city : the watchman waketh but in vain.

It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness : for so He giveth His beloved sleep.—

The Lord said not "He shall not die."—

I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly. —*Romans* xii. 3.

St. John and the eleven, being beaten of the Council, are let go,—

Behold, I have set before thee an open door, and no man can shut it.—*Revelation* iii. 8.

he cleaves to Christ under persecution,—

Fear none of those things which thou shalt suffer.—*Revelation* ii. 10.

Lord, I am not high-minded : I have no proud looks.

I do not exercise myself in great matters : which are too high for me.

But I refrain my soul, and keep it low, like as a child that is weaned from his mother : yea, my soul is even as a weaned child.

O Israel, trust in the Lord : from this time forth for evermore.—

The plowers plowed upon my back : and made long furrows.

But the righteous Lord : hath hewn the snares of the ungodly in pieces.—

They that put their trust in the Lord shall be even as the mount Sion : which may not be removed, but standeth fast for ever.

The hills stand about Jerusalem : even so standeth the Lord round about His people, from this time forth for evermore.

For the rod of the ungodly cometh not into the lot of the righteous : lest the righteous put their hand unto wickedness.

the Caldron hurts him not,—

When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.—*Isaiah* xliii. 2.

Do well, O Lord: unto those that are good and true of heart.

As for such as turn back unto their own wickedness: the Lord shall lead them forth with the evil doers; but peace shall be upon Israel.—

When I was in trouble I called upon the Lord: and He heard me.—

If the Lord Himself had not been on our side, now may Israel say: if the Lord Himself had not been on our side, when men rose up against us;

They had swallowed us up quick: when they were so wrathfully displeased at us.

Yea, the waters had drowned us: and the stream had gone over our soul.

The deep waters of the proud: had gone even over our soul.

But praised be the Lord: who hath not given us over for a prey unto their teeth.

Our soul is escaped even as a bird out of the snare of the fowler: the snare is broken, and we are delivered.

Our help standeth in the

in Vision he beholds New Jerusalem,—

He carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.—*Revelation* xxi. 10.

Name of the Lord: Who hath made heaven and earth.—

Then said they among the heathen: The Lord hath done great things for them.

Yea, the Lord hath done great things for us already: whereof we rejoice.—

I was glad when they said unto me: We will go into the house of the Lord.

Our feet shall stand in thy gates: O Jerusalem.

Jerusalem is built as a city: that is at unity in itself.

For thither the tribes go up, even the tribes of the Lord: to testify unto Israel, to give thanks unto the Name of the Lord.

For there is the seat of judgment: even the seat of the house of David.

O pray for the peace of Jerusalem: they shall prosper that love thee.

Peace be within thy walls: and plenteousness within thy palaces.

For my brethren and companions' sakes: I will wish thee prosperity.

Yea, because of the house of the Lord our God: I will seek to do thee good.—

The Lord from out of

he rejoices in his spiritual family,—

There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time.—*St. Luke* xviii. 29, 30.

in extreme old age he waits on the Will of God:—

Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season.—*Job* v. 26.

Sion shall so bless thee : that thou shalt see Jerusalem in prosperity all thy life long.

Yea, that thou shalt see thy children's children : and peace upon Israel.—

Thy wife shall be as the fruitful vine : upon the walls of thine house.

Thy children like the olive-branches : round about thy table.

Lo, thus shall the man be blessed : that feareth the Lord.—

Wo is me, that I am constrained to dwell with Mesech : and to have my habitation among the tents of Kedar.

My soul hath long dwelt among them : that are enemies unto peace.

I labour for peace, but when I speak unto them thereof : they make them ready to battle.—

Have mercy upon us, O Lord, have mercy upon us : for we are utterly despised.

Our soul is filled with the scornful reproof of the wealthy : and with the despitefulness of the proud.—

"Come, Lord Jesus."

The companions hearken to Thy voice : cause me to hear it.—*Song of Solomon* viii. 13.

Many a time have they fought against me from my youth up : may Israel now say :

Yea, many a time have they vexed me from my youth up : but they have not prevailed against me.—

Unto Thee lift I up mine eyes : O Thou that dwellest in the heavens.

Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress : even so our eyes wait upon the Lord our God, until He have mercy upon us.

The Fourth Living Creature.

An Eagle.

N the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him ; and they were full of eyes within : and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, Which was, and is, and is to come.—*Revelation* iv. 6, &c.

Of these four awful diverse living creatures the fourth has been assigned to St. John the Evangelist as his symbol.

The four Gospels day and night praise without pause the great Name of God and His unutterable sanctity: yet while in this alike, they differ from each other under many aspects. Wherefore let us consider the natural eagle, if so we may ascribe glory unto Him Who formed the eagle, and by Whose inspiration each Evangelist wrote down his own proper notes of the divine melody in harmony.

The eagle is endowed with beauty and strength; grave and royal beauty, dominant strength. His eye, sheltered by feathers, endures the blaze of the noontide sun. He is a bird of day, not of night; and delights to hunt a living prey, rather than to batten on carrion. His talons, not his beak, inflict death, clenching mechanically with a mighty pressure as he bends his legs: even so in matters spiritual bent knees are mighty towards overcoming the foe and acquiring all things. His beak, which slays not, expresses love: it calls to his mate, and in conjunction with her feeds the young hungry eaglets; these are cradled not delicately, but in a rough nest of sticks, often built on a ledge of rock. The swoop of the eagle is as a flash of lightning: his upward flight is by spiral curves without apparent movement of the wings; he ascends spire above spire dwindling to an almost invisible speck; until from the height he discerns and descends on his prey which he tears in pieces, his very name in Hebrew signifying lacerator. He gorges to the full, yet can sustain long fasts. After gorging he is loath to soar. A comparatively slight injury to the wing will disable him from darting aloft. The eagle is faithful in love, and changes not his mate except by reason of death. His age is supposed to reach or even to exceed a century.

Doth the eagle mount up at thy command, and make her nest on high? She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place. From thence she seeketh the prey, and her eyes behold afar off. Her young ones also suck up blood: and where the slain are, there is she.—*Job* xxxix. 27, &c.

As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him.—*Deuteronomy* xxxii. 11, 12.

They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.—*Isaiah* xl. 31.

The Third Foundation.

A Chalcedony.

THE wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And the foundations of the wall of the city were garnished with all manner of precious stones. The third, a chalcedony. —*Revelation* xxi. 14, 19.

Chalcedony displays many tints, many patterns and textures so to say, many degrees of transparency or opacity. Its home is in rock, whereof it lines or fills up cavities, becoming itself modified in accordance with their varying shapes. In hardness it exceeds flint, yet it is obedient to the graving tool.

Its colours, rather delicate than striking, are of wide range: comprising shades of yellow, green, and blue; of grey, and brown; besides white and black; a grey modified blue, a yellow approaching amber, an ivory whiteness. Some Chalcedonies are uniform of hue, some are variegated; of some the surface looks crystallized, of others dim.

The Chalcedony is neither gorgeous nor brilliant, but subdued: it is, as it were, all made up of half tints and half degrees of beauty; invested with so much loveliness as might serve for foil to a fuller loveliness; with so much as may kindle joy by what it is, and quicken desire for that which it is not.

As concerns mystical virtues, Chalcedony is reputed to confer success in lawsuits:—

And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily.—*St. Luke* xviii. 7, 8.

Mistletoe.

Our life is a derived life.

MISTLETOE springs not straight from the earth; but striking root in some plant nobler than itself, draws nourishment from that higher life, seldom ceases to grow while the sustaining stock lives, but at the death of this also dies. So keen is its craving to draw life from that only which is alive, that though experiments

have succeeded in raising Mistletoe on lifeless matter, such as stone or dead wood, the plants thus artificially bred are but short lived, and those alone which spring from living organisms display vigorous vitality. Yet while the very life of the parasite depends on the life of that from which it derives nutriment, the nobler plant bears the less noble not without cost to itself, but is drained

of the strength it imparts. Mistletoe in its growth adheres to no one fixed characteristic direction, but assumes any posture in compliance with the position of that whence it springs; it droops towards the ground below, or juts out sideways, or spreads skywards indifferently: yet while almost all other plants send their roots downwards, the Mistletoe protrudes its root first

upwards, and afterward curves it hither or thither towards its support as the situation of this latter may entail.

The leaves of Mistletoe are evergreen and grow in pairs. Its blossom is yellow; its berry is white, shining, and in a measure translucent, yet not altogether free from speck of blackness. Though amongst ourselves no longer in vogue as a remedy, some medicinal virtue appertains to this plant; by the Greeks and Romans it was esteemed an antidote to poison.

Mistletoe flourishes on many different trees: in England most frequently on the apple tree.

As the apple tree among the trees of the wood, so is my Beloved among the sons.—*Song of Solomon* ii. 3.

"He shewed me the holy Jerusalem."—*Revelation* xxi. 10.

Jerusalem is built of gold,
  Of crystal, pearl and gem:
Oh fair thy lustres manifold,
  Thou fair Jerusalem!
Thy citizens who walk in white
Have nought to do with day or night,
And drink the river of delight:

Jerusalem makes melody
  For simple joy of heart;
An organ of full compass she,
  One-tuned through every part:
While not to day or night belong
Her matins and her evensong,
The one thanksgiving of her throng.

Jerusalem a garden is,
  A garden of delight;
Leaf, flower, and fruit make fair her trees
  Which see not day or night:
Beside her River clear and calm
The Tree of Life grows with the Palm
For triumph and for food and balm.

Jerusalem where song nor gem
  Nor fruit nor waters cease,
God bring us to Jerusalem,
  God bring us home in peace;
The strong who stand, the weak who fall,
The first and last, the great and small,
Home one by one, home one and all.

Holy Innocents.

28 DECEMBER.

The Sacred Text.

THUS saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord.—*Jeremiah* xxxi. 15, 16.

Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.—*St. Matthew* ii. 16, &c.

Thus prophecy and thus history, attesting the glory of these harmless and blameless martyrs, render glory to

the Lamb of lambs. St. John, it has been thought, beheld in vision the consummation of their glory :—

I looked, and, lo, a Lamb stood on the mount Sion, and with Him an hundred forty and four thousand, having His Father's Name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the Throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the Throne of God.—*Revelation* xiv. 1, &c.

They sung as it were a new song.—*Revelation* xiv. 3.

Abundant and superabundant are the gifts of God the Father to His elect children. To these infants speech would have been for the most part new, and He giveth them a song: not as Jael who brought forth milk instead of water, only with that milk death; but rather as Christ Himself, Who once bestowed wine in place of water, and with that wine a blessing. These babes lacked knowledge, and God filled them with wisdom: their years were two years or one, and Noah ripened by his six centuries entered not on any longer eternity: they were the least of mankind, and God maketh them equal unto the angels.

When the Lord created that new thing in the earth, that a woman compassed a man, then began He in very deed to make all things new; then was the vineyard of new wine planted, then was the key prepared of the new heaven, then was righteousness assured to the new earth, then was the chief corner stone laid of new Jerusalem.

Wherefore let us with prayer and painstaking walk in newness of life, lest in any of ourselves who have been made a new lump in Christ there should lurk the old leaven of malice and wickedness. The Lord's compassions are new every morning, to all alike He crieth:—

Make you a new heart and a new spirit: for why will ye die?—*Ezekiel* xviii. 31.

O Lord, rather we plead with Thee Thine own promise:—

A new heart also will I give you, and a new spirit will I put within you.—*Ezekiel* xxxvi. 26.

Shew to us out of Thy treasure things new and old. Give us grace as new-born babes to desire the sincere milk of Thy Word, yet in understanding to be men and fulfil Thy new commandment. That as verily we are in Thee new creatures, so also we may serve Thee in newness of spirit; and looking upon that which we see as ready to vanish away, may press forward towards that which eye hath not seen and which endureth.

Nevertheless king Solomon certifies us that there is no new thing under the sun. Wherefore, O Lord Jesus, Thou Greater than Solomon, I pray Thee to uplift our hearts and desires above the sun; even to Thine own Presence whereof the blessed shall bear witness, "Thou exceedest the fame that I heard."

He that hath an ear, let him hear what the Spirit saith

unto the churches; To him that overcometh will I give to eat of the hidden Manna, and I will give him a White Stone, and in the Stone a new name written, which no man knoweth saving he that receiveth it.—*Revelation* ii. 17.

Alas for Herod, against whom blood more innocent than the blood of Abel cried out for vengeance; who killed those very saints and martyrs that could not pray for their murderer; who, greedy as Balaam, yet not for any reward, forestalled the possibilities of God's eternal councils, and with impious hands snatched at a share in the slaying of Christ.

Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope: that say, Let Him make speed, and hasten His work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!—*Isaiah* v. 18, 19.

The "one little ewe lamb," and that which it symbolized, moved heaven and earth to indignation. It may be that no less a cry went up from bereaved Bethlehem weeping over her slaughtered flock of lamb-like Innocents; that no less a flame was then kindled throughout the court and armies celestial. Yet (and this also may include many of those weeping mothers) there arises, as in the former instance, to all hearts a special appeal when any one person is to some other human being the only one, single, irreplaceable, the whole world within the compass of an embrace, the meaning and aim of every prayer: a root of anxiety, it may be, a spring of tears; yet dearer than all else that is not God or God's Will.

If thus it be with ourselves, let us not fear to plead with Christ, our God yet our Brother, Whose Face answereth to our face, and Whose Heart to our heart,—to plead with Him the longing desire of our souls, the sickness of our hope deferred. He once deigned to say, "With desire I have desired:" He has not forgotten, He will not forget.

A Prayer for Cleansing.

GOD Whose counsels are unsearchable and ways secret;—in Whose hand is the soul of every living thing, and the breath of all mankind;—Who out of the mouth of babes and sucklings hast perfected praise;—Who comfortest Rachel, and pourest contempt upon princes;—by Whose loving grace the infants of Bethlehem went home to Thee without stain;—by Whose singular grace they died instead of Christ, Who in their stead died;—by Whose sufficing grace they received the baptism of blood though not of water;—by Whose crowning grace they abide without fault before Thy Throne, and follow the Lamb whithersoever He goeth, and sing a new song with mouths in which is no guile;—O Lord, we are oppressed, undertake for us: those sins which we are ashamed to name, forgive; those sins which we are ashamed to remember, wash away in Christ's all-cleansing blood; to the innocent preserve innocence, to the guilty grant penitence. We plead Jesus Christ Thy spotless Lamb, Thine accepted Sacrifice, the Life of the living and the Resurrection of the dead. Amen.

A Memorial for the Feast of the Holy Innocents.

Psalms cxxxii-cxxxviii.

Herod's counsel shall not stand,—

How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied?—*Numbers* xxiii. 8.

The Lord hath made a faithful oath unto David: and He shall not shrink from it;

Of the fruit of thy body: shall I set upon thy seat.

If thy children will keep My covenant and My testimonies that I shall learn them: their children also shall sit upon thy seat for evermore.

For the Lord hath chosen Sion to be an habitation for Himself: He hath longed for her.

This shall be My rest for ever: here will I dwell, for I have a delight therein.

I will bless her victuals with increase: and will satisfy her poor with bread.

I will deck her priests with health: and her saints shall rejoice and sing.

There shall I make the horn of David to flourish: I have ordained a lantern for Mine Anointed.

As for His enemies, I shall clothe them with shame: but

Joseph, son and successor of David, rises by night,—

With my soul have I desired Thee in the night.—*Isaiah* xxvi. 9.

upon Himself shall His crown flourish.—

Lord, remember David: and all his trouble;

How he sware unto the Lord: and vowed a vow unto the Almighty God of Jacob;

I will not come within the tabernacle of mine house: nor climb up into my bed;

I will not suffer mine eyes to sleep, nor mine eyelids to slumber: neither the temples of my head to take any rest;

Until I find out a place for the temple of the Lord: an habitation for the Mighty God of Jacob.

Lo, we heard of the same at Ephrata: and found it in the wood.—

and flees with our Lord and His Mother into Egypt,—

O the Hope of Israel, the Saviour thereof in time of trouble, why shouldest Thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night?—*Jeremiah* xiv. 8.

For though the Lord be high, yet hath He respect unto the lowly: as for the proud, He beholdeth them afar off.

Though I walk in the midst of trouble, yet shalt Thou refresh me: Thou shalt stretch forth Thy hand upon the furiousness of mine enemies, and Thy right hand shall save me.

The Lord shall make

by tradition, the idols fall prostrate at Christ's entrance into Egypt:—

Behold, the Lord rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at His presence, and the heart of Egypt shall melt in the midst of it.—*Isaiah* xix. 1.

where also Joseph praises God,—

I will publish the Name of the Lord: ascribe ye greatness unto our God.—*Deuteronomy* xxxii. 3.

and upholds His Truth,—

When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of good His loving-kindness toward me: yea, Thy mercy, O Lord, endureth for ever; despise not then the works of Thine own hands.—

As for the images of the heathen, they are but silver and gold: the work of men's hands.

They have mouths, and speak not: eyes have they, but they see not.

They have ears, and yet they hear not: neither is there any breath in their mouths.

They that make them are like unto them: and so are all they that put their trust in them.—

O praise the Lord, for the Lord is gracious: O sing praises unto His Name, for It is lovely.

For why? the Lord hath chosen Jacob unto Himself: and Israel for His own possession.

For I know that the Lord is great: and that our Lord is above all gods.

Whatsoever the Lord pleased, that did He in heaven, and in earth: and in the sea, and in all deep places.

the children of Israel. — *Deuteronomy* xxxii. 8.

He bringeth forth the clouds from the ends of the world : and sendeth forth lightnings with the rain, bringing the winds out of His treasures.

He smote the first-born of Egypt : both of man and beast.

He hath sent tokens and wonders into the midst of thee, O thou land of Egypt: upon Pharaoh, and all his servants.

He smote divers nations : and slew mighty kings ;

Sehon king of the Amorites, and Og the king of Basan : and all the kingdoms of Canaan ;

And gave their land to be an heritage : even an heritage unto Israel His people.—

opening his window toward Jerusalem,—

I have chosen Jerusalem, that My Name might be there.—2 *Chronicles* vi. 6.

O praise the Lord, laud ye the Name of the Lord : praise It, O ye servants of the Lord ;

Ye that stand in the house of the Lord : in the courts of the house of our God.—

Praise the Lord, ye house of Israel : praise the Lord, ye house of Aaron.

Praise the Lord, ye house of Levi : ye that fear the Lord, praise the Lord.

and remembering Sion: a Psalm of longing.—

My harp also is turned to mourning, and my organ into the voice of them that weep.—*Job* xxx. 31.

Praised be the Lord out of Sion: Who dwelleth at Jerusalem.—

By the waters of Babylon we sat down and wept; when we remembered thee, O Sion.

As for our harps, we hanged them up: upon the trees that are therein.

For they that led us away captive required of us then a song, and melody, in our heaviness: Sing us one of the songs of Sion.

How shall we sing the Lord's song: in a strange land?

If I forget thee, O Jerusalem: let my right hand forget her cunning.

If I do not remember thee, let my tongue cleave to the roof of my mouth: yea, if I prefer not Jerusalem in my mirth.—

The Holy Innocents, baptized in blood, are made wiser than the aged: and delight in God's praises, for His everlasting mercy,—

He appointed singers unto the Lord, and that should praise the Beauty of Holiness, as they went out before the

O give thanks unto the Lord, for He is gracious: and His mercy endureth for ever.

O give thanks unto the God of all gods: for His mercy endureth for ever.

O thank the Lord of all lords: for His mercy endureth for ever.

army, and to say, Praise the Lord; for His mercy endureth for ever.—*2 Chronicles* xx. 21.

His Might,—

I know that Thou canst do every thing.—*Job* xlii. 2.

for Heaven their home,—

In My Father's house are many mansions.—*St. John* xiv. 2.

earth their brief lodging place,—

Arise ye, and depart; for this is not your rest.—*Micah* ii. 10.

sun, moon, and stars, His handiwork:—

The Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night.—*Jeremiah* xxxi. 35.

they exult, as rescued from spiritual Egypt,—

Thus saith the Lord, Israel is My son, even My first-born:

And I say unto thee, Let My son go, that he may serve Me: and if thou refuse to let him go, behold, I will slay thy son, even thy first-born.—*Exodus* iv. 22, 23.

Who only doeth great wonders: for His mercy endureth for ever.

Who by His excellent wisdom made the heavens: for His mercy endureth for ever.

Who laid out the earth above the waters: for His mercy endureth for ever.

Who hath made great lights: for His mercy endureth for ever;

The sun to rule the day: for His mercy endureth for ever;

The moon and the stars to govern the night: for His mercy endureth for ever.

Who smote Egypt with their first-born: for His mercy endureth for ever

And brought out Israel from among them: for His mercy endureth for ever;

With a mighty hand, and stretched-out arm: for His mercy endureth for ever.

by a Baptism of blood,—
Speak unto the children of Israel, that they go forward.—*Exodus* xiv. 15.

Who divided the Red sea in two parts : for His mercy endureth for ever;

And made Israel to go through the midst of it : for His mercy endureth for ever.

whilst Herod is mocked. A type of his discomfiture :—
The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.—*Isaiah* xxxvii. 22.

But as for Pharaoh and his host, He overthrew them in the Red sea : for His mercy endureth for ever.

they give thanks for the Church Militant,—
The Lord is a Man of War: the Lord is His Name.—*Exodus* xv. 3.

Who led His people through the wilderness : for His mercy endureth for ever.

Who smote great kings : for His mercy endureth for ever;

Yea, and slew mighty kings : for His mercy endureth for ever;

Sehon king of the Amorites : for His mercy endureth for ever;

And Og the king of Basan : for His mercy endureth for ever;

for the Church Triumphant :—
Whomsoever the Lord our God shall drive out from

And gave away their land for an heritage : for His mercy endureth for ever;

Even for an heritage unto

before us, them will we possess.—*Judges* xi. 24.

they bear witness that faithful is God; to themselves,—

He took them up in His Arms, put His Hands upon them, and blessed them.—*St. Mark* x. 16.

to all men,—

My Father giveth you the True Bread from heaven.—*St. John* vi. 32.

wherefore they bless His Holy Name.—

They shall come from the cities of Judah, bringing incense, and bringing sacrifices of praise, unto the House of the Lord.—*Jeremiah* xvii. 26.

Weeping Rachel appeals against Herod:—

As a bear robbed of her whelps in the field. — 2 *Samuel* xvii. 8.

Israel His servant: for His mercy endureth for ever.

Who remembered us when we were in trouble: for His mercy endureth for ever;

And hath delivered us from our enemies; for His mercy endureth for ever.

Who giveth food to all flesh: for His mercy endureth for ever.

O give thanks unto the God of heaven: for His mercy endureth for ever.

O give thanks unto the Lord of lords: for His mercy endureth for ever.—

Remember the children of Edom, O Lord, in the day of Jerusalem: how they said, Down with it, down with it, even to the ground.

O daughter of Babylon, wasted with misery: yea, happy shall he be that rewardeth thee, as thou hast served us.

Blessed shall he be that taketh thy children: and

nevertheless, in her night of mourning, she inherits a blessing.—

Thy dead men shall live, together with my dead body shall they arise. — *Isaiah* xxvi. 19.

Herod dies miserably:—

There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it. — *Ecclesiastes* viii. 8.

after his death the Holy Family return into the land of Israel,—

Out of Egypt have I called My Son.—*St. Matthew* ii. 15.

throweth them against the stones.—

Behold now, praise the Lord: all ye servants of the Lord;

Ye that by night stand in the house of the Lord: even in the courts of the house of our God.

Lift up your hands in the sanctuary: and praise the Lord.

The Lord that made heaven and earth: give thee blessing out of Sion.—

Thy Name, O Lord, endureth for ever: so doth Thy memorial, O Lord, from one generation to another.

For the Lord will avenge His people: and be gracious unto His servants.—

We will go into His tabernacle: and fall low on our knees before His footstool.

Arise, O Lord, into Thy resting-place: Thou, and the Ark of Thy strength.

Let Thy priests be clothed with righteousness: and let Thy saints sing with joyfulness.

For Thy servant David's

and dwell at Nazareth.—That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ.—*Colossians* ii. 2.

The Magi return to their own country,—They shall be as the stones of a crown, lifted up as an ensign upon His land.

For how great is His Goodness, and how great is His Beauty!—*Zechariah* ix. 16, 17.

and there worship God.—They shall come up with acceptance on Mine altar.—*Isaiah* lx. 7.

sake: turn not away the presence of Thine Anointed.—

Behold, how good and joyful a thing it is: brethren, to dwell together in unity!

It is like the precious ointment upon the head, that ran down unto the beard: even unto Aaron's beard, and went down to the skirts of his clothing.

Like as the dew of Hermon: which fell upon the hill of Sion.

For there the Lord promised His blessing: and life for evermore.—

All the kings of the earth shall praise Thee, O Lord: for they have heard the words of Thy Mouth.

Yea, they shall sing in the ways of the Lord: that great is the glory of the Lord.—

I will give thanks unto Thee, O Lord, with my whole heart: even before the gods will I sing praise unto Thee.

I will worship toward Thy holy temple, and praise Thy Name, because of Thy loving-kindness and truth: for thou hast magnified Thy

Name, and Thy Word, above all things.

When I called upon Thee, Thou heardest me: and enduedst my soul with much strength.

Groundsel and Chickweed.

Despise not the little ones.

WITH the memory of these Holy Innocents, who being saints may yet be called "less than the least of all saints," let us connect two flowers, which equally may be esteemed less than the least of all flowers: and as God Almighty bestowed on those grace and glory, let us in due proportion endeavour to discern in these His bounty and His beauty.

Groundsel and Chickweed set forth harmlessness rather than utility: yet both furnish food for birds, whilst Chickweed may even be boiled and eaten as human diet. These twain are the commonest of the common, thriving in all sorts of soils and situations, and blossoming through spring, summer, autumn, winter. Chickweed is of low growth, with a cheerful bright-green leaf, and a minute blossom, which is in truth a perfect star formed of five deeply cleft petals set in a five-leafed calyx. The stalk is but weak; yet when snapped not too roughly, reveals an inner strengthening thread which holds it together. Common as is this puny herb, a mere weed so to say, it yet is furnished with a line of hairs running from joint to

joint along its stalk, and changing sides at each joint, which distinguishes it from all other plants with which it might be confounded. Many varieties, moreover, does it exhibit: in one specimen the leaves sprout in pairs along the stem, each leaf being mounted on an independent short green stalklet of its own; in another the leaves are

more crowded, with little if any private stalk, whilst the main rib of the leaf shows pink and the plant flourishes on pink stems.

Groundsel attains a loftier stature and is of a tougher frame. Its main stem is green, frequently varied by brown. Its lower leaves are comparatively simple; its

upper, more deeply and curiously cut. Its blossom is a golden boss, set in a green scaly involucrum whereof each scale is tipped with brown or black. Sometimes this herb is quite smooth; at other times slightly hairy, and clothed on the under side of the foliage with fine cottony down. Groundsel bears a winged seed, which the wind carries here or there and deposits far, it may be, from the spot where it ripened; then in a new home it puts on verdure and a golden glory.

Who hath despised the day of small things?—*Zechariah* iv. 10.

They scarcely waked before they slept,
  They scarcely wept before they laughed;
  They drank indeed death's bitter draught,
But all its bitterest dregs were kept
And drained by Mothers while they wept.

From Heaven the speechless Infants speak:
  Weep not (they say), our Mothers dear,
  For swords nor sorrows come not here.
Now we are strong who were so weak,
And all is ours we could not seek.

We bloom among the blooming flowers,
  We sing among the singing birds;
  Wisdom we have who wanted words:
Here morning knows not evening hours,
All's rainbow here without the showers.

And softer than our Mother's breast,
And closer than our Mother's arm,
Is here the Love that keeps us warm
And broods above our happy nest.
Dear Mothers, come: for Heaven is best.

St. Paul,

APOSTLE.

25 JANUARY.

The Sacred Text.

AUL, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the High Priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about him, above the brightness of the sun. And he fell to the earth, and heard a Voice saying unto him, in the Hebrew tongue, Saul, Saul, why persecutest thou Me? And he said, Who art Thou, Lord? And the Lord said, I am Jesus Whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt Thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. Stand upon thy

feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me. And the men which journeyed with him stood speechless, hearing a Voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man: .... could not see for the glory of that Light, but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to Thy saints at Jerusalem: and here he hath authority from the Chief Priests to bind all that call on Thy Name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto Me, to bear My Name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for My Name's

sake. And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that He is the Son of God. But all that heard him were amazed, and said; Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he might bring them bound unto the Chief Priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.—*Acts* ix. 1, &c.; xxii. 6, 11; xxvi. 13, &c.

BIOGRAPHICAL ADDITIONS.

THUS across that very Plain of Damascus where a Jewish tradition places the murder of Abel, did Saul of Tarsus, fired by zeal, hasten to destroy his more acceptable brethren: and there by an overflow of the grace of Christ was he called and chosen who, being nothing, yet became in nothing behind the very chiefest Apostles, and laboured more abundantly than they all. From that day forward so many were his toils,

his persecutions, his journeys, his sermons; so inexhaustible was his zeal, so indomitable his witness; so largely did he spend, so utterly was he spent for Christ and for them that were Christ's, or that by any travail pangs might be born to Christ; that the time would fail us to recount his life.

Omitting therefore any summary of his glories as set forth in the Book of Acts, let us mark him already far on his way to Rome; when being met by brethren within fifty miles of the Imperial City, he thanked God and took courage. And so he went toward Rome; there to undergo two years of imprisonment, chained presumably to the soldier who guarded him, yet specially favoured, inasmuch as except for that soldier he was suffered to dwell by himself. During this captivity it was that Epaphroditus, Bishop of Philippi, solaced him by gifts from that beloved Church; that Onesimus, the spiritual son begotten in his bonds, cheered for some while his loneliness; and that he wrote his Epistles to Philemon and to the Colossians. At the expiration of two years, no accusers having come forward, he was set at liberty: after which, returning to the East, he resumed his perilous preaching, his inspired writings, his labours manifold.

The traditions of his death have not come down to us without some variation. One account purports that about the year 64, certified by revelation of his impending martyrdom, he joyfully revisited Rome. There he converted Nero's concubine, to the exasperation of that debased tyrant; and being cast into prison for such an offence, added yet this that he converted the

monarch's cupbearer also. It was whilst undergoing these his last bonds that he composed his Second Epistle to Timothy and his Epistle to the Ephesians. Then at length was his own cup full, that which was behind of the afflictions of Christ in his flesh being filled up. On the 29th of June in the year 65 (though this date is uncertain), the same day on which St. Peter is said to have endured the exceptional self-appointed agony of his Cross, St. Paul, having, as is alleged, laid claim to his privilege of Roman citizenship ("I was free born"), was beheaded at the Salvian Waters.

A Christian Church has long hallowed that spot of Roman ground which tradition endears to us as having witnessed the farewell of the two great Apostles of the Circumcision and of the Uncircumcision on their several roads to Heaven: and a friend's note-book has furnished me with the following translation of a Latin legend which, being inscribed on a stone, is built into the fabric of the Church itself:—

"In this place SS. Peter and Paul separated on their way to martyrdom. And Paul said to Peter, Peace be with thee, Foundation of the Church, Shepherd of the flock of Christ. And Peter said to Paul, Go in peace, Preacher of good tidings, and Guide of the salvation of the just."

I am jealous over you with godly jealousy.—2 *Corinthians* xi. 2.

Wherefore did this mighty Saint plead a privilege which exempted him from extremity of torture? Could it be that whilst indeed his spirit was willing, his flesh was weak?—Now first of all I protest, "O Lord God,

Thou knowest:" but having premised this, I turn to the record of what he did and of what he suffered; and I hear him, yea rather I hear the very Voice of Truth bear witness by his mouth:—

In stripes above measure, in prisons more frequent, in deaths oft. Five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep. I am ready not to be bound only, but also to die at Jerusalem for the Name of the Lord Jesus. I am now ready to be offered.—2 *Corinthians* xi. 23, &c.; *Acts* xxi. 13; 2 *Timothy* iv. 6.

It may be, as has been alleged, that St. Paul challenged his lawful privilege not for his own sake, but for the protection of his weaker brethren; thus maintaining their rights, against any future time of persecution:—"To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." And if so, he but trod in the steps of that Divine Master who came "eating and drinking," and was content to wear a less startling appearance of sanctity than invested His own servant St. John Baptist. "Go ye and learn what that meaneth, I will have mercy, and not sacrifice."—*St. Matthew* ix. 13.

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.—*Romans* xv. 1.

There is neither Cherub nor Seraph who, sounding depth or scaling height, beholdeth not God as a fathomless Wisdom still beneath him, and God as a measureless Perfection still overtopping him. There is no saint how-

ever entranced or hart-footed, who yet copies not only afar off the beatitude of our Saviour's devotions, or the gracious swiftness of His Feet as He went about doing good. Nevertheless, such as are Christ's must in their degree be made truly like Christ: and profitable it is so to contemplate the reflection as to adore that which is reflected, and that same which cannot be reflected. Thus there is a loneliness which our Lord shared with His favoured servant: "Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave Me alone: and yet I am not alone, because the Father is with Me."—*St. John* xvi. 31, 32. Even so St. Paul in his last imprisonment writes to Timothy, his "dearly beloved son:"—"At my first answer no man stood with me, but all men forsook me. Notwithstanding the Lord stood with me, and strengthened me."—2 *Timothy* iv. 16, 17.

Whilst there is a loneliness which He Who trod the winepress alone shareth not nor can share with His elect:—"At the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, My God, why hast Thou forsaken Me?"—*St. Mark* xv. 34. Yet under the Old and the New Dispensation have two of His saints alike so loved the Bride that they have seemed to yearn even after this exclusive prerogative of the Bridegroom. For Moses in the extremity of his intercession cried out:—Yet now, if Thou wilt forgive their sin.....; and if not, blot me, I pray Thee, out of Thy book which Thou hast written. —*Exodus* xxxii. 32. And fifteen hundred years later St.

Paul affirms with deliberate conviction:—I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: who are Israelites.—*Romans* ix. 1, &c.

Let this mind be in you, which was also in Christ Jesus.—*Philippians* ii. 5.

The Festival of St. Paul's Conversion, though Septuagesima may fall so early as to include it, does very commonly occur within the season of our Lord's Epiphany: thus bringing together Christ the Light of the Gentiles, and St. Paul His chief light-bearer unto them. "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else."—*Isaiah* xlv. 22.

A Prayer for Grace.

GOD with Whom nothing is impossible;—Who out of due time didst bring to the birth, and after the number was complete didst add an Apostle, and createdst him not out of a saint but out of a persecutor, turning a vessel fitted to destruction into a chosen vessel of mercy;—Thou Who bestowest grace on the last to become first, and gavest to St. Paul such grace that in labours he was more abundant, in stripes above measure, in deaths oft, yet not he, but Christ in him;—Thou Who didst exalt him to things celestial, and

didst guard him by a thorn in the flesh, and giving him the best gifts leddest him along the more excellent way, by steps of faith and hope to heights of charity:—O Lord, if not on us Thy gifts, yet lavish upon us, I beseech Thee, Thy graces. In Thy treasure-house are visions celestial, and under Thy control messengers of Satan; these we dare not ask: but to each and all of us, to first and last, least and greatest, be Thy grace sufficient; whatsoever we lack let it not be humility, nor suffer Thou our faith to fail, nor our hope to be ashamed, and most of all grant us charity. For very love's sake, Thy Son our Lord Jesus Christ's sake. Amen.

A Memorial of St. Paul.

Psalm cxix. 33–104.

St. Paul:—a Pharisee,—
After the most straitest sect of our religion I lived a Pharisee.—*Acts* xxvi. 5.

is brought up in Jerusalem.—
I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers,

LORD, what love have I unto Thy law: all the day long is my study in it.—

Through Thy commandments I get understanding: therefore I hate all evil ways.—

And my delight shall be in Thy commandments: which I have loved.

My hands also will I lift up unto Thy commandments, which I have loved: and my study shall be in Thy statutes.—

and was zealous toward God.—*Acts* xxii. 3.

The Church appeals against her persecutor,–

Many of the saints did I shut up in prison; and when they were put to death, I gave my voice against them.—*Acts* xxvi. 10.

who is struck down on the road to Damascus.–

I obtained mercy, because I did it ignorantly in unbelief.—1 *Timothy* i. 13.

"I am Jesus Whom thou persecutest."—

Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee?—*Ezekiel* xxii. 14.

"Lord, what wilt Thou have me to do?"—

I was not disobedient unto the heavenly vision.—*Acts* xxvi. 19.

Blinded,—

He that saith he is in the light, and hateth his brother, is in darkness even until now.—1 *St. John* ii. 9.

The proud have digged pits for me: which are not after Thy law.

All Thy commandments are true: they persecute me falsely; O be Thou my help.—

If my delight had not been in Thy law: I should have perished in my trouble.—

O Lord, Thy Word: endureth for ever in heaven.

Thy truth also remaineth from one generation to another: Thou hast laid the foundation of the earth, and it abideth.

They continue this day according to Thine ordinance: for all things serve Thee.—

The law of Thy mouth is dearer unto me: than thousands of gold and silver.—

It is good for me that I have been in trouble: that I may learn Thy statutes.—

Thy hands have made me and fashioned me: O give

led by the hand,—

He went on frowardly in the way of his heart.

I have seen his ways, and will heal him: I will lead him also.—*Isaiah* lvii. 17, 18.

St. Paul fasts three days:—

Is not this the fast that I have chosen? to loose the bands of wickedness, and to let the oppressed go free?—*Isaiah* lviii. 6.

me understanding, that I may learn Thy commandments.—

My soul hath longed for Thy salvation: and I have a good hope because of Thy word.

Mine eyes long sore for Thy word: saying, O when wilt Thou comfort me?

For I am become like a bottle in the smoke: yet do I not forget Thy statutes.—

They that fear Thee will be glad when they see me: because I have put my trust in Thy word.

I know, O Lord, that Thy judgments are right: and that Thou of very faithfulness hast caused me to be troubled.

O let Thy merciful kindness be my comfort: according to Thy word unto Thy servant.—

Thou art my portion, O Lord: I have promised to keep Thy law.—

I called mine own ways to remembrance: and turned my feet unto Thy testimonies.

I made haste, and prolonged not the time: to keep Thy commandments.—

"Behold, he prayeth:"—
If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.—*St. James* i. 5.

as it were scales fall from his eyes,—
The eyes of the blind shall see out of obscurity, and out of darkness. — *Isaiah* xxix. 18.

he is baptized,—
Not by works of righteousness which we have done,

Teach me, O Lord, the way of Thy statutes: and I shall keep it unto the end.

Give me understanding, and I shall keep Thy law: yea, I shall keep it with my whole heart.

Make me to go in the path of Thy commandments: for therein is my desire.

Incline my heart unto Thy testimonies: and not to covetousness.—

I made my humble petition in Thy presence with my whole heart: O be merciful unto me, according to Thy word.—

Thou art good and gracious: O teach me Thy statutes.—

O let Thy loving mercies come unto me, that I may live: for Thy law is my delight.—

O turn away mine eyes, lest they behold vanity: and quicken Thou me in Thy way.—

The earth, O Lord, is full of Thy mercy: O teach me Thy statutes.—

O stablish Thy word in Thy servant: that I may fear Thee.—

but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost;

Which He shed on us abundantly through Jesus Christ our Saviour.—*Titus* iii. 5, 6.

and preaches Christ.—

We preach Christ crucified; Christ the Power of God, and the Wisdom of God.—1 *Corinthians* i. 23, 24.

Mistrusted as a persecutor,—

He assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.—*Acts* ix. 26.

Let Thy loving mercy come also unto me, O Lord: even Thy salvation, according unto Thy word.

So shall I make answer unto my blasphemers: for my trust is in Thy word.—

O learn me true understanding and knowledge: for I have believed Thy commandments.—

Thou through Thy commandments hast made me wiser than mine enemies: for they are ever with me.

I have more understanding than my teachers: for Thy testimonies are my study.

I am wiser than the aged: because I keep Thy commandments.—

O how sweet are Thy words unto my throat: yea, sweeter than honey unto my mouth.

Take away the rebuke that I am afraid of: for Thy judgments are good.

Behold, my delight is in Thy commandments: O quicken me in Thy righteousness.—

Let such as fear Thee,

he is countenanced by St. Barnabas.—

Barnabas took him, and brought him to the Apostles. —*Acts* ix. 27.

He endures perils and persecutions,—

We are troubled on every side, yet not distressed; we are perplexed, but not in despair;

Persecuted, but not forsaken; cast down, but not destroyed.—2 *Corinthians* iv. 8, 9.

is stoned at Lystra,—

There came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead.

Howbeit, as the disciples stood round about him, he rose up.—*Acts* xiv. 19, 20.

and have known Thy testimonies : be turned unto me.

O let my heart be sound in Thy statutes : that I be not ashamed.—

I am a companion of all them that fear Thee : and keepThy commandments.—

The congregations of the ungodly have robbed me : but I have not forgotten Thy law.—

How many are the days of Thy servant : when wilt Thou be avenged of them that persecute me?—

I have refrained my feet from every evil way : that I may keep Thy word.

I have not shrunk from Thy judgments : for Thou teachest me.—

They had almost made an end of me upon earth : but I forsook not Thy commandments.

O quicken me after Thy loving-kindness : and so shall I keep the testimonies of Thy mouth.—

receives the thorn in the flesh,—

My grace is sufficient for thee.—2 *Corinthians* xii. 9.

confers at Jerusalem with the elder Apostles,—

I went up by revelation, and communicated unto them that Gospel which I preach among the Gentiles. —*Galatians* ii. 2.

with Silas praises God in a prison.—

At midnight Paul and Silas prayed, and sang praises unto God. — *Acts* xvi. 25.

Accused by his own nation,—

Ananias the High Priest descended with the elders, and with a certain orator

O think upon Thy servant, as concerning Thy word : wherein Thou hast caused me to put my trust.

The same is my comfort in my trouble : for Thy word hath quickened me.—

O take not the word of Thy truth utterly out of my mouth : for my hope is in Thy judgments.

So shall I alway keep Thy law : yea, for ever and ever.

And I will walk at liberty : for I seek Thy commandments.—

Thy statutes have been my songs : in the house of my pilgrimage.

I have thought upon Thy Name, O Lord, in the night-season : and have kept Thy law.

This I had : because I kept Thy commandments.—

At midnight I will rise to give thanks unto Thee : because of Thy righteous judgments.—

The proud have imagined a lie against me : but I will keep Thy commandments with my whole heart.

Their heart is as fat as

named Tertullus, who informed the governor against Paul.—*Acts* xxiv. 1.

more than forty Jews having conspired to kill him,

Certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.—*Acts* xxiii. 12.

he is brought before Felix,—

As he reasoned of righteousness, temperance, and judgment to come, Felix trembled.—*Acts* xxiv. 25.

Festus,—

Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.—*Acts* xxvi. 24.

Nero.—

As thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome.—*Acts* xxiii. 11.

brawn : but my delight hath been in Thy law.—

Let the proud be confounded, for they go wickedly about to destroy me : but I will be occupied in Thy commandments.—

The ungodly laid wait for me to destroy me : but I will consider Thy testimonies.—

I am horribly afraid : for the ungodly that forsake Thy law.—

I will never forget Thy commandments : for with them thou hast quickened me.

The proud have had me exceedingly in derision : yet have I not shrinked from Thy law.

For I remembered Thine everlasting judgments, O Lord : and received comfort.—

I will speak of Thy testimonies also, even before kings : and will not be ashamed.—

At his first answer Christ only stands with him.—The Lord stood with me, and strengthened me.—2 *Timothy* iv. 17.

His death crowns his life.—The Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom : to Whom be glory for ever and ever. Amen.—2 *Timothy* iv. 18.

O Lord, Thou hast dealt graciously with Thy servant : according unto Thy word.—

I am Thine, O save me : for I have sought Thy commandments.—

Before I was troubled, I went wrong : but now have I kept Thy word.—

I see that all things come to an end : but Thy commandment is exceeding broad.

Gorse.

Thorns a safeguard.

THERE is no season of the year when Gorse will not blossom. In winter its golden "butterflies" spread their wings and seem to fetch sunshine down to earth; through summer and through autumn it blooms ; in full spring it clothes commons and heaths with gorgeousness. The winter-flowering sort is of a low-growing habit, yet loves an elevated situation: under mild degrees of cold it blooms, although it cannot well endure the most rigorous temperature. The blossom is papilionaceous or butterfly-shaped; and being thus fashioned recalls to our minds by its inanimate

semblance that actual butterfly which, fragile and short-lived, yet forms so suggestive a symbol of immortality. Concerning this floral structure one observer notes that flowers thus shaped turn their backs on strong wind, the more effectually to protect the delicate seeding organs.

Gorse displays an excessive prickliness; its leaves few, minute, quickly shed, appearing overpowered by the thorns which crowd about them. The prevalent colour of the bush divested of blossom is dark green: yet is this green conspicuously modified by brown, because many of the thorns are discoloured at the point as if by rust;

one could fancy they had pierced, and grown rusty in piercing. Nevertheless, when the time of the singing of birds is come, and the sweet flowering season overtakes the earth, one may almost say of Gorse that its leaves and thorns alike come to nothing, swallowed up in a golden glory of bloom which blazes back full against the full blazing sun.

I will hedge up thy way with thorns.—*Hosea* ii. 6.

THE

Presentation of Christ

IN THE TEMPLE,

AND

Purification of St. Mary

THE VIRGIN.

2 FEBRUARY.

The Sacred Text.

SANCTIFY unto Me all the firstborn: it is Mine.—*Exodus* xiii. 2.

The firstborn of thy sons shalt thou give unto Me.—*Exodus* xxii. 29.

Nevertheless the firstborn of man shalt thou surely redeem. And those that are to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which is twenty gerahs.—*Numbers* xviii. 15, 16.

If a woman have born a man child: then she shall be unclean. She shall touch no hallowed thing, nor come

into the sanctuary, until the days of her purifying be fulfilled. And when the days of her purifying are fulfilled, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtle dove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest: who shall offer it before the Lord, and make an atonement for her; and she shall be cleansed. And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean. —*Leviticus* xii. 2, &c.

When the days of her purification according to the law of Moses were accomplished, they brought Him to Jerusalem, to present Him to the Lord; (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle doves, or two young pigeons. And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for Him after the custom of the law, then took he Him up in his arms, and blessed God, and said, Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation, which Thou hast prepared before the face

of all people; a light to lighten the Gentiles, and the glory of Thy people Israel. And Joseph and His mother marvelled at those things which were spoken of Him. And Simeon blessed them, and said unto Mary His mother, Behold, this Child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; and she was a widow of about four-score and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of Him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.—*St. Luke* ii. 22, &c.

GLORIES OF THE PRESENTATION.

"THE living, the living, he shall praise Thee, as I do this day."

"The Lord was ready to save me."

Yea, rather:—"Be silent, O all flesh, before the Lord:" for who is sufficient for this thing, to set forth the praises of Christ?

Not St. John or St. James, Sons of Thunder, not St. Paul though he spake with the tongues of angels,

not the seraphim at whose voice the door-posts of the temple moved:

God only can set forth the praises of God, revealing Christ.

Yet while we marvel to behold Him Who encompasseth space made a span long, and Him Who is divine essential Goodness clothed with human graces as with a garment, even we are fain as it were to kiss His feet which so soon will go about to do us good, and to extol to one another His beauties Who is all fair.

On this day the mother of the great King brought the burnt offering of the poor, the virgin mother of the Sinless Firstborn submitted to ceremonial purification. On this day, for a few shekels, He was redeemed Whose life-blood paid our costlier ransom; and embraced in aged arms, Who made the round world and them that dwell therein; and recognised by Simeon whom He would shortly comfort in the valley of the shadow of death; and hailed by Anna, whose fastings and prayers He that instant paid and overpaid. On this day the Second Adam did homage, the better Abel cried from the ground on behalf of His brother, the true Isaac was pledged to be sacrificed and not spared, the Avenger of Blood gained on him who was a murderer from the beginning, the swifter David hasted and ran to meet the Philistine, the Greater Solomon chose for His portion the good of His people, the Lamb of God drew nigh to the altar. On this day in Christ we were presented, in Christ accepted:—

He hath made us accepted in the Beloved.—*Ephesians* i. 6.

Let us therefore fear, lest, a promise being left us of

entering into His rest, any of you should seem to come short of it.—*Hebrews* iv. 1.

The Sacred Text.

(*Resumed.*)

AFTER the inspired record of to-day's events the Blessed Virgin mother is named or clearly designated not many times in Holy Scripture, and never except in closest connection with her Divine Son. Only the following passages in the Gospels and the Acts bring her distinctly before us, and help towards completing her history.

Now His parents went to Jerusalem every year at the feast of the Passover. And when He was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and His mother knew not of it. But they, supposing Him to have been in the company, went a day's journey; and they sought Him among their kinsfolk and acquaintance. And when they found Him not, they turned back again to Jerusalem, seeking Him. And it came to pass, that after three days they found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard Him were astonished at His understanding and answers. And when they saw Him, they were amazed: and His

mother said unto Him, Son, why hast Thou thus dealt with us? behold, Thy father and I have sought Thee sorrowing. And He said unto them, How is it that ye sought Me? wist ye not that I must be about My Father's business? And they understood not the saying which He spake unto them. And He went down with them, and came to Nazareth, and was subject unto them: but His mother kept all these sayings in her heart.—*St. Luke* ii. 41–51.

There was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called, and His disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto Him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come. His mother saith unto the servants, Whatsoever He saith unto you, do it.—*St. John* ii. 1, &c.

Then came to Him His mother and His brethren, and could not come at Him for the press. And, standing without, sent unto Him, calling Him. Desiring to speak with Him.—*St. Luke* viii. 19; *St. Mark* iii. 31; *St. Matthew* xii. 46.

Now there stood by the cross of Jesus His mother. When Jesus therefore saw His mother, and the disciple standing by, whom He loved, He saith unto His mother, Woman, behold thy son! Then saith He to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.—*St. John* xix. 25, &c.

These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren.—*Acts* i. 14.

BIOGRAPHICAL ADDITIONS.

THUS briefly do the sacred historians note some few points in the life of her who was full of grace, but of whose birth and death they tell us nothing. Yet students of the inspired record have elicited from it that this modest and unassuming Virgin, however inconspicuous may have been her actual condition, was, like her husband, a scion of the royal stock of David; and was moreover in her own person possessed of property, the latter point transpiring from her liability to taxation. We know that from the day of our Saviour's crucifixion St. John stood to her in the place of a son; a generally accepted tradition asserts that she attained a ripe old age, and a sepulchre excavated in the rock of Gethsemane is even pointed out as purporting to be hers: yet surely the good providence of God has veiled her from our curiosity, even while holding her up to our admiration. We catch sight of her, but hidden as in the clefts of the rock; we discern her, but dimly as withdrawn within the secret places of the stairs: wherefore ascribing unto God alone the glory of all her glories, known to Him Who conferred them, not fully known by us, we turn from the creature to the Creator, we cast ourselves down at His feet Who was dead and is alive for evermore, and with our stammering lips we take up the hymn of the thousand times ten thousand and thousands of thousands of angels, saying after them:—

Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.—*Revelation* v. 12.

Thou hast ravished my heart with one of thine eyes, with one chain of thy neck.—*Song of Solomon* iv. 9.

It might not be safe for pilgrim souls saluting only from afar the heavenly Sion and its choirs, it might not be safe for us to see as yet except through a glass darkly. For if retaining fleshly eyes and fallible hearts we were at once to behold that which eye hath not seen neither hath entered into the heart of man, it might even be that the consummated splendour of created loveliness would blind us to the peerless loveliness of the Creator. And (if I err not) it may perhaps be, at least in part, for a kindred reason, that we as yet know so little of what our Lord's Virgin Mother appeared in the days of her flesh: for truly, even as it is, one of her eyes and one chain of her neck have sufficed as it were to ravish the world. The hour comes when (please God) knowing as we are known we shall also know all things: meanwhile let her be to us as violets not pried after but sweetly and surely proclaimed by the fragrance of their odour, as a leaf-hidden dove revealed by the melody of its cooings, as a moon not yet mounted above our horizon yet foreshown by the outskirts of its proper halo. If it was well for ancient Israel that the sepulchre of Moses was concealed from man's veneration, well may it be for us no less that the Blessed Virgin remains as it were veiled until we be strengthened.

Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And He buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.—*Deuteronomy* xxxiv. 5, 6.

Worship God.—*Revelation* xix. 10.

A Prayer for Acceptance in Christ.

GOD our Father, by Whose cherishing grace Thy choice Virgin Mary grew up as a fair stem to bear Thy Lily, as a cup of moss to encircle Thy Rose, as a planet to wait upon Thy Sun, as a censer to offer unto Thee fragrance of acceptable Incense;—O God, by the bounty of Whose grace St. Mary Thy Blessed pure Virgin, as a king giving unto the King, gave back to Thee Thy Son Whom Thou hadst given unto her to be her Son;—Grant us no less, I beseech Thee, to yield ourselves up to Christ, and thus to offer Christ in our hearts back to Thee: Whom we plead as our Innocence and our Purity, our Robe and our Righteousness, our Lamb and our Lily, our Lord and our God, our Beloved and our Spouse. Amen.

A Memorial of the Presentation and Purification.

Psalms ix–xiv.

Satan lordeth it,—
The devil, as a roaring lion, walketh about, seeking whom he may devour.—1 *St. Peter* v. 8.

Why standest Thou so far off, O Lord: and hidest Thy face in the needful time of trouble?

The ungodly for his own lust doth persecute the poor: let them be taken in the crafty wiliness that they have imagined.

For the ungodly hath made

boast of his own heart's desire : and speaketh good of the covetous, whom God abhorreth.

The ungodly is so proud, that he careth not for God : neither is God in all his thoughts.

His ways are alway grievous : Thy judgments are far above out of his sight, and therefore defieth he all his enemies.—

His mouth is full of cursing, deceit, and fraud : under his tongue is ungodliness and vanity.

He sitteth lurking in the thievish corners of the streets : and privily in his lurking dens doth he murder the innocent; his eyes are set against the poor.

For he lieth waiting secretly, even as a lion lurketh he in his den : that he may ravish the poor.

He doth ravish the poor : when he getteth him into his net.

He falleth down, and humbleth himself : that the congregation of the poor may fall into the hands of his captains.—

The ungodly walk on

over earth lying in wickedness,—

The good man is perished out of the earth: and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net.

That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man, he uttereth his mischievous desire: so they wrap it up.

The best of them is as a brier: the most upright is sharper than a thorn hedge: the day of thy watchman and thy visitation cometh; now shall be their perplexity. —*Micah* vii. 2–4.

every side: when they are exalted, the children of men are put to rebuke.—

As for you, ye have made a mock at the counsel of the poor: because he putteth his trust in the Lord.—

For he hath said in his heart, Tush, I shall never be cast down: there shall no harm happen unto me.—

He hath said in his heart, Tush, God hath forgotten: He hideth away His face, and He will never see it.—

They talk of vanity every one with his neighbour: they do but flatter with their lips, and dissemble in their double heart.—

The fool hath said in his heart: There is no God.

They are corrupt, and become abominable in their doings: there is none that doeth good, no not one.

The Lord looked down from heaven upon the children of men: to see if there were any that would understand, and seek after God.

But they are all gone out of the way, they are altogether become abominable: there is none that doeth good, no not one.

Their throat is an open sepulchre, with their tongues have they deceived: the poison of asps is under their lips.

Their mouth is full of cursing and bitterness: their feet are swift to shed blood.

Destruction and unhappiness is in their ways, and the way of peace have they not known: there is no fear of God before their eyes.

Have they no knowledge, that they are all such workers of mischief: eating up My people as it were bread, and call not upon the Lord?

There were they brought in great fear, even where no fear was: for God is in the generation of the righteous.—

when the Blessed Virgin Mother offereth the two doves of poverty,—

His eyes consider the poor: and His eye-lids try the children of men.—

The voice of the turtle is heard in our land.—*Song of Solomon* ii. 12.

and presenteth unto God the Father His Son in substance of our flesh,—

But the Lord shall endure for ever: He hath also prepared His seat for judgment.

For He shall judge the world in righteousness: and minister true judgment unto the people.

God was manifest in the flesh.—1 *Timothy* iii. 16.

Jesus,—
His Name was called Jesus, which was so named of the angel before He was conceived in the womb.—*St. Luke* ii. 21.

the Second Man,—
The Second Man is the Lord from heaven.—1 *Corinthians* xv. 47.

the Very Word, redeemed for five silver shekels,—
Man knoweth not the price thereof.—*Job* xxviii. 13.

the Champion,—
He put on righteousness as a breastplate, and an helmet of salvation upon His head; and He put on the garments of vengeance for clothing, and was clad with zeal as a cloke.—*Isaiah* lix. 17.

The Lord also will be a defence for the oppressed: even a refuge in due time of trouble.

And they that know Thy Name will put their trust in Thee: for Thou, Lord, hast never failed them that seek Thee.—

The Lord is in His holy temple: the Lord's seat is in heaven.—

The Lord alloweth the righteous: but the ungodly, and him that delighteth in wickedness doth His soul abhor.—

For the righteous Lord loveth righteousness: His countenance will behold the thing that is just.—

The words of the Lord are pure words: even as the silver, which from the earth is tried, and purified seven times in the fire.—

The Lord shall root out all deceitful lips: and the tongue that speaketh proud things;

Which have said, With our tongue will we prevail: we are they that ought to speak, who is lord over us?

Now for the comfortless

troubles' sake of the needy: and because of the deep sighing of the poor,

I will up, saith the Lord: and will help every one from him that swelleth against him, and will set him at rest.—

the Avenger of blood:—

The Revenger of blood himself shall slay the murderer. *Numbers* xxxv. 19.

The heathen are sunk down in the pit that they made: in the same net which they hid privily, is their foot taken.

The Lord is known to execute judgment: the ungodly is trapped in the work of his own hands.

The wicked shall be turned into hell: and all the people that forget God.—

in Whom mankind rejoicing,—

I will joy in the God of my salvation.—*Habakkuk* iii. 18.

While mine enemies are driven back: they shall fall and perish at Thy presence.

For Thou hast maintained my right and my cause: Thou art set in the throne that judgest right.

Thou hast rebuked the heathen, and destroyed the ungodly: Thou hast put out their name for ever and ever.—

takes courage,—

O man greatly beloved, fear not.—*Daniel* x. 19.

The Lord is King for ever and ever: and the heathen are perished out of the land.—

and laughs to scorn the enemy,—

That old serpent, which is the Devil, and Satan.—*Revelation* xx. 2.

yet being oppressed, groans to the only Saviour.—

I will look unto the Lord; I will wait for the God of my salvation: my God will hear me.—*Micah* vii. 7.

In the Lord put I my trust: how say ye then to my soul, that she should flee as a bird unto the hill?

For lo, the ungodly bend their bow, and make ready their arrows within the quiver: that they may privily shoot at them which are true of heart.

For the foundations will be cast down: and what hath the righteous done?—

O thou enemy, destructions are come to a perpetual end: even as the cities which thou hast destroyed; their memorial is perished with them.—

Upon the ungodly He shall rain snares, fire and brimstone, storm and tempest: this shall be their portion to drink.—

Arise, O Lord God, and lift up Thine hand: forget not the poor.

Wherefore should the wicked blaspheme God: while he doth say in his heart, Tush, Thou God carest not for it.

Surely Thou hast seen it: for Thou beholdest ungodliness and wrong.

That Thou mayest take

Simeon, long waiting,—

I bring near My righteousness; it shall not be far off, and My salvation shall not tarry: and I will place salvation in Zion for Israel My glory.—*Isaiah* xlvi. 13.

the matter into Thine hand: the poor committeth himself unto Thee; for Thou art the Helper of the friendless.

Break Thou the power of the ungodly and malicious: take away his ungodliness, and Thou shalt find none.—

Help me, Lord, for there is not one godly man left: for the faithful are minished from among the children of men.—

Have mercy upon me, O Lord; consider the trouble which I suffer of them that hate me: Thou that liftest me up from the gates of death.

That I may shew all Thy praises within the ports of the daughter of Sion: I will rejoice in Thy salvation.—

For the poor shall not alway be forgotten: the patient abiding of the meek shall not perish for ever.—

How long wilt Thou forget me, O Lord, for ever: how long wilt Thou hide Thy face from me?

How long shall I seek counsel in my soul, and be so vexed in my heart: how long shall mine enemies triumph over me.

Consider, and hear me,

sees and is glad,—
I found Him Whom my soul loveth: I held Him.—*Song of Solomon* iii. 4.

"Mine eyes have seen Thy salvation:"—
Israel said, It is enough.—*Genesis* xlv. 28.

and prophesies Christ the Light of the Gentiles.—
Whatsoever doth make manifest is light.—*Ephesians* v. 13.

O Lord my God: lighten mine eyes, that I sleep not in death.

Lest mine enemy say, I have prevailed against him: for if I be cast down, they that trouble me will rejoice at it.—

Who shall give salvation unto Israel out of Sion? when the Lord turneth the captivity of His people: then shall Jacob rejoice, and Israel shall be glad.—

Lord, Thou hast heard the desire of the poor: Thou preparest their heart, and Thine ear hearkeneth thereto;

To help the fatherless and poor unto their right: that the man of the earth be no more exalted against them.—

But my trust is in Thy mercy: and my heart is joyful in Thy salvation.

I will sing of the Lord, because He hath dealt so lovingly with me: yea, I will praise the Name of the Lord most Highest.—

Up, Lord, and let not man have the upper hand: let the heathen be judged in Thy sight.

Put them in fear, O Lord:

Anna exults and proclaims Christ.—
Is any merry? let him sing psalms.—*St. James* v. 13.

Our Lord grows in wisdom and stature.—
The Child grew, and waxed strong in Spirit, filled with wisdom: and the grace of God was upon Him.—*St. Luke* ii. 40.

that the heathen may know themselves to be but men.—

I will give thanks unto Thee, O Lord, with my whole heart: I will speak of all Thy marvellous works.

I will be glad and rejoice in Thee: yea, my songs will I make of Thy Name, O Thou most Highest.—

O praise the Lord which dwelleth in Sion: shew the people of His doings.

For, when He maketh inquisition for blood, He remembereth them: and forgetteth not the complaint of the poor.—

Thou shalt keep them, O Lord: Thou shalt preserve Him from this generation for ever.

The Snowdrop.

"Our Lady of February."

THE Snowdrop seems born of that snow which forbids not its blossoming: for it wears pure white for a garment, and it droops its head as though it were an icicle. That which is not white in its blossom, is green; with a deep-set yellow centre, like a hint rather than a touch of sunshine. This plant is all coolness and purity, with refined humbleness and patience of hope:

at the least, to our thinking. Its root is bulbous in shape;

setting before our fancy a figure of the world wearing those graces for a crown: its leaves grow in pairs, slim as grass, pointing upwards; every vein of each leaf tends straight upwards, without twists or retrogression of curves. Its stalk is green and bowing at the summit, whence hangs the bell-shaped flower, composed of six petals in a twofold arrangement: near that point where the stalk curves downwards a green tip extends as if to shelter the blossom, and within the bell are lodged six fruitful stamens.

The Snowdrop has been called Our Lady of February, the Fair Maid of February, and the Purification flower: thus its aspect and its names alike turn our minds to purity and piety, and the common soil whence it springs may become for us as a stepping-stone towards heaven.

That which I see not teach Thou me.—*Job* xxxiv. 32.

O Firstfruits of our grain,
Infant and Lamb appointed to be slain,
A Virgin and two doves were all Thy train,
With one old man for state,
When Thou didst enter first Thy Father's gate.

Since then Thy train hath been
Freeman and bondman, bishop, king, and queen,
With flaming candles and with garlands green:
O happy all who wait
One day or thousand days around Thy gate.

And these have offered Thee
Beside their hearts, great stores for charity,
Gold, frankincense and myrrh; if such may be
For savour or for state
Within the threshold of Thy golden gate.

Then Snowdrops and my heart
I'll bring, to find those blacker than Thou art:
Yet, loving Lord, accept us in good part;
And give me grace to wait
A bruised reed bowed low before Thy gate.

St. Matthias,

APOSTLE.

24 FEBRUARY.

The Sacred Text.

PETER stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty,) Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou,

Lord, which knowest the hearts of all men, shew whether of these two Thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles. —*Acts* i. 15, &c.

BIOGRAPHICAL ADDITIONS.

THUS much and no more do the inspired Scriptures record concerning St. Matthias, though obviously he is included in all subsequent statements of what was done or suffered by the whole Apostolic body. Tradition adds to our picture of his holy life that he probably belonged in the first instance to the number of those seventy Disciples whom our Lord sent before His Face, two and two together, into every city and place whither He Himself would come; thus ordaining them His forerunners and representatives: to be, even whilst as lambs among wolves, yet conferrers of peace, worthy contented labourers, healers of the sick, preachers of God's kingdom, witnesses against rejecters of the truth; yea also dominators of devils, yet as concerning this to rejoice rather because their names were written in heaven.

After the mighty effusion of God the Holy Ghost at Pentecost, it is thought that St. Matthias was blessed with a large measure of success while, as from the first, he laboured

amongst his own nation. According to one legend he finished his glorious course in Judæa, being stoned by his own countrymen. Elsewhere we read that he removed into Ethiopia or Colchis, where, proclaiming Christ, his ministrations and sufferings were prospered to the conversion of many souls. Yet from that same barbarous people to whom he preached and for whom he prayed, he won for his earthly guerdon cruel usage and death by crucifixion: even while God the Judge of all awarded to him the heavenly unfading palm branch, white robe, and crown incorruptible.

Some men's sins are open beforehand, going before to judgment; and some men they follow after.—1 *Timothy* v. 24.

Thus "openly" Cain, ordained a fugitive and a vagabond; Esau seeking repentance with tears, yet finding no place for it as concerned the blessing; Shechem, slain in his act of reparation; Pharaoh, foundered in the Red Sea; Moses, stopped short at Pisgah; Achan, stoned in the valley of Achor; Abimelech, struck down by a woman; Samson, having wantoned away his strength and paying the penalty; Saul, rejected from being king; Nabal, become as a stone; Michal, childless; David, fasting in vain for his firstborn by Bathsheba; Solomon, forfeiting ten tribes; the Man of God from Judah, destroyed by a lion; Ahab, requited in kind for the blood of Naboth; Gehazi, smitten with leprosy; Jezebel, devoured by dogs; Joash king of Judah, killed by his own servants; Uzziah, a leper unto the day of his death; Sennacherib, turned back by the way that he came; Zedekiah, blinded;

Nebuchadnezzar, driven out from among men; Belshazzar, slain in the night; Haman, hanged on the gallows he had set up for Mordecai: thus openly all alike were these saints and sinners chastised for their transgressions. Thus last of all Judas, a hissing, an astonishment, a curse: who having gone in and out with Christ, and having in His Name wrought miracles, was yet a thief: and from being a thief went on to plot against his Master, and became a tabernacle of Satan, and sold his God for thirty pieces of silver, and betrayed the Son of Man with a kiss; and then, being eaten of remorse, did cast down the price of Innocent Blood in the Temple, and went and hanged himself.

The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings. As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.—*Jeremiah* xvii. 9, &c.

Most of all may God keep us from that more terrible judgment which followeth after; which cometh as a thief in that night when men can but stumble on the dark mountains and cannot work; which overtaketh after the long day of grace, after the long-drawn day of repentance, after the year of digging about, after the ambassage of God, after the beseechings of Christ, after the harvest, after the summer:—

The harvest is past, the summer is ended, and we are not saved.—*Jeremiah* viii. 20.

Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.—1 *Timothy* v. 25.

So it was and will be with St. Matthias: and so and not otherwise, I hope, will it turn out to have been with his competitor Joseph called Barsabas and surnamed Justus: the one exalted to be an Apostle, the other left as a simple saint; the one at once inheriting all things with persecutions, the other attaining less dignity, yet it may be with no less tribulation. If on a former day of suspense and prayer to St. Peter it was commanded "Follow Me," and to St. John "Tarry"; and if all these saints, each at his assigned post, ceased not to stir or to sit still according to God's appointment; then on the final supreme day of suspense and recompense (when God pity us all), to each individually yet to all alike shall the word of acceptance be spoken:—

Well done, good and faithful servant.—*St. Matthew* xxv. 23.

If one may talk of a sad festival, St. Matthias' Day is surely such an one in the Christian year; for his Feast from a different point of view may be called Judas' Fast. His light flashes from the other's darkness; he is elected an Apostle, because the other has made himself an apostate; he is shaped and weighed as a foundation stone of New Jerusalem, because the other being weighed in the balances is found wanting. This day with its vigil falls most commonly in Lent; but whenever so, always within the period assigned to our own penitence, never within the sacred precinct of our Lord's Passion. Moreover when it thus occurs

in Lent, itself or else its vigil frequently coincides with one of the three Ember days: and then with exceeding urgency, by the prick of fear alike and the pleadings of charity, is pressed home on each faithful soul the bounden duty laid upon us all of interceding for those whose special office it is to intercede for us. The uplifted hands of Moses, and of Moses only, prevailed against Amalek; yet were they sustained by Aaron and Hur: which of us can be like Moses? Yea, rather, which one of us may not become like those his brethren?

Let whoso loves God's harvest-field pray Him to send forth into it labourers: to make them many and faithful, to sustain them through the burden and heat of the day, to give them hire of souls with joy in the day of account; supplying efficacy to the sacraments they administer, accepting the prayers they offer up, abiding with them in loneliness, walking with them in the furnace of persecution, covering their eyes and stopping their ears whilst they journey through this world of vanity and iniquity, guiding them with counsel, and after that receiving them with glory.

Who then is sufficient for these things? Christ, in His feeblest minister; apart from Christ, neither giant nor archangel. With His call He is ready to bestow strength superhuman, grace supernatural; without His call Paul had been impotent to plant, Apollos to water. His call implies promise of illumination, shelter as of the apple of an eye, a crown which no man shall snatch away: nevertheless it implies not a blessing by constraint, or sanctification by main force. It behoves us of the flock to pray for our pastors, and that surely not by constraint

but willingly if we bear in mind their labour of love for us. For our sake they are posted in perilous places, occupying the forefront of the battle; whilst day by day they school themselves to love every soul beloved of Christ, to follow in His footsteps doing good and seeking the lost; to exercise exhaustless patience with ingenuity of winningness, to rebuke with the terrors of God, to console with His all-surpassing comfort, propping stumblers, goading laggards, awakening sleepers, signalling wanderers, leading the swift, accompanying the slow, making themselves all things to all men if by any means they may save some. Yet these who need endowments of seraphim, of cherubim, of all saints, yet these are but men, still in the flesh, still fallible: whilst of such men, fleshly and fallible, one was St. Matthias but another was Judas Iscariot. Therefore let us pray for them. Even St. Paul wrote:—

Brethren, pray for us.—1 *Thessalonians* v. 25.

Lord, teach us to pray.—*St. Luke* xi. 1.

As with other Saints' Days the fast of this vigil leads us up to our feast of Commemoration; yet under its double aspect of bliss and woe this one Feast itself appears as the appropriate vigil of a twofold everlasting future, as a landmark where two roads separate, as a touchstone discriminating gold from dross, as a stand-point betwixt heaven and hell.

I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life.—*Deuteronomy* xxx. 19.

A Prayer for Holy Fear.

GOD of bounty, in the good pleasure of Whose Will all saints rejoice and rest;—Who passing by Joseph, didst choose St. Matthias and bless him in the forfeited apostleship and ministry of Judas; enriching him with gifts, beautifying him with graces, prospering his labours, enduing with power his words, setting his face as a flint against his adversaries; until the measure of their offence being full and his cup of suffering also full, Thou didst call him out of exile home, from death to life, from earth to heaven: grant us, I beseech Thee, holy fear, that having glorified Thee for the beatitude of St. Matthias, we may not forget Judas, but may tremble while we acknowledge Thy good gifts to us unworthy; lest any of us should out-sin Thy grace, and at the last our habitation should be desolate, and we superseded in our office, and our royal estate should be given to others that are better than we. From which ruin deliver us, for our Lord Jesus Christ's sake Who died in our stead. Amen.

A Memorial of St. Matthias.

Psalms cxvi-cxix to *v.* 32.

St. Matthias is appointed one of the Seventy,— The Lord appointed other seventy.—*St. Luke* x. 1.

Thou art my God, and I will thank Thee: Thou art my God, and I will praise Thee.—

who are sent forth,—

And sent them two and two before His Face.—*St. Luke* x. 1.

With my whole heart have I sought Thee : O let me not go wrong out of Thy commandments.—

I will run the way of Thy commandments : when Thou hast set my heart at liberty.—

before our Lord,—

Whither He Himself would come. – *St. Luke* x. 1.

I will walk before the Lord : in the land of the living.—

as lambs among wolves,—

Behold, I send you forth as lambs among wolves.—*St. Luke* x. 3.

I will keep Thy ceremonies: O forsake me not utterly.—

without dependence of earthly provision,—

Carry neither purse, nor scrip, nor shoes.—*St. Luke* x. 4.

Blessed are those that are undefiled in the way : and walk in the law of the Lord.

Blessed are they that keep His testimonies : and seek Him with their whole heart.

For they who do no wickedness : walk in His ways.—

forbidden to salute any,—

Salute no man by the way. – *St. Luke* x. 4.

Wherewithal shall a young man cleanse his way : even by ruling himself after Thy word.—

O turn from me shame and rebuke : for I have kept Thy testimonies.—

but charged to preach.—

Say unto them, The kingdom of God is come nigh unto you.—*St. Luke* x. 9.

With my lips have I been telling : of all the judgments of Thy mouth.—

The Seventy return with joy,—

As they that must give account, that they may do it with joy.—*Hebrews* xiii. 17.

and report what they have done.—

I being in the way, the Lord led me.—*Genesis* xxiv. 27.

Now after Judas had fallen away,—

Judas, which betrayed Him. —*St. Matthew* xxvi. 25.

the Eleven by prayer,—

This is the confidence that we have in Him, that, if we ask anything according to His Will, He heareth us:

And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him.—1 *St. John* v. 14, 15.

and casting lots,—

The lot is cast into the lap; but the whole disposing thereof is of the Lord.—*Proverbs* xvi. 33.

I have had as great delight in the way of Thy testimonies: as in all manner of riches.—

I have acknowledged my ways, and Thou heardest me: O teach me Thy statutes.—

Thou hast rebuked the proud: and cursed are they that do err from Thy commandments.—

Blessed art thou, O Lord: O teach me Thy statutes.—

O do well unto Thy servant: that I may live, and keep Thy word.

Open Thou mine eyes: that I may see the wondrous things of Thy law.

I am a stranger upon earth: O hide not Thy commandments from me.

My soul breaketh out for the very fervent desire:

elect St. Matthias to be an Apostle.—

The righteous is more excellent than his neighbour.—*Proverbs* xii. 26.

Then came the great day of Pentecost,—

They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.—*Acts* ii. 4.

and rejoicing thenceforward,—

Praising God, and having favour with all the people.—*Acts* ii. 47.

that it hath alway unto Thy judgments.—

I am well pleased : that the Lord hath heard the voice of my prayer.

That He hath inclined His ear unto me : therefore will I call upon Him as long as I live.—

O give thanks unto the Lord, for He is gracious : because His mercy endureth for ever.

Let Israel now confess, that He is gracious : and that His mercy endureth for ever.

Let the house of Aaron now confess : that His mercy endureth for ever.

Yea, let them now that fear the Lord confess : that His mercy endureth for ever.—

Make me to understand the way of Thy commandments : and so shall I talk of Thy wondrous works.—

The voice of joy and health is in the dwellings of the righteous : the Right Hand of the Lord bringeth mighty things to pass.

The Right Hand of the Lord hath the pre-eminence: the Right Hand of the Lord bringeth mighty things to pass.—

they continue in the Temple,—

Daily with one accord in the temple.—*Acts* ii. 46.

and break bread.—

Breaking bread from house to house.—*Acts* ii. 46.

In the beginning of persecution the Twelve trust God and are holpen,—

When they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost.—*Acts* iv. 31.

and defy the whole world:—

Behold, the Name of the Lord cometh from far, burning with His anger.—*Isaiah* xxx. 27.

I will offer to Thee the sacrifice of thanksgiving: and will call upon the Name of the Lord.

I will pay my vows unto the Lord, in the sight of all His people: in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.—

What reward shall I give unto the Lord: for all the benefits that He hath done unto me?

I will receive the cup of salvation: and call upon the Name of the Lord.—

It is better to trust in the Lord: than to put any confidence in man.

It is better to trust in the Lord: than to put any confidence in princes.—

O give thanks unto the Lord, for He is gracious: and His mercy endureth for ever.—

All nations compassed me round about: but in the Name of the Lord will I destroy them.

They kept me in on every side, they kept me in, I say, on every side: but in the Name of the Lord will I destroy them.

they are imprisoned,—

Turn you to the Strong Hold, ye prisoners of hope. —*Zechariah* ix. 12.

but released by an angel.

The angel of the Lord by night opened the prison doors, and brought them forth.—*Acts* v. 19.

They came about me like bees, and are extinct even as the fire among the thorns: for in the Name of the Lord I will destroy them.—

I shall find trouble and heaviness, and I will call upon the Name of the Lord: O Lord, I beseech Thee, deliver my soul.—

My soul cleaveth to the dust: O quicken Thou me, according to Thy word.—

Gracious is the Lord, and righteous: yea, our God is merciful.

The Lord preserveth the simple: I was in misery, and He helped me.

Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

And why? Thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.—

Behold, O Lord, how that I am Thy servant: I am Thy servant, and the son of Thine handmaid; Thou hast broken my bonds in sunder.—

The Lord taketh my part with them that help me: therefore shall I see my desire upon mine enemies.—

"We ought to obey God rather than men."—

No man can serve two masters.—*St. Matthew* vi. 24.

Counsel is taken to slay them.—

But He saveth the poor from the sword, from their mouth, and from the hand of the mighty.—*Job* v. 15.

Beaten and commanded silence, they will not forbear preaching,—

He that hath My Word, let him speak My Word faithfully.—*Jeremiah* xxiii. 28.

but rejoice in shame,—

They departed from the

Thou hast charged : that we shall diligently keep Thy commandments.

O that my ways were made so direct : that I might keep Thy statutes!

So shall I not be confounded : while I have respect unto all Thy commandments.—

Thy words have I hid within my heart : that I should not sin against Thee.—

I have chosen the way of truth : and Thy judgments have I laid before me.

I have stuck unto Thy testimonies : O Lord, confound me not.—

Princes also did sit and speak against me : but Thy servant is occupied in Thy statutes.

For Thy testimonies are my delight : and my counsellors.—

I shall not die, but live : and declare the works of the Lord.—

Take from me the way of lying : and cause Thou me to make much of Thy law.—

The Lord hath chastened and corrected me : but He

presence of the council, rejoicing that they were counted worthy to suffer shame for His Name.—*Acts* v. 41.

and cease not to teach,—

He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. —*Micah* iv. 2.

hath not given me over unto death.

Open me the gates of righteousness: that I may go into them, and give thanks unto the Lord.

This is the gate of the Lord: the righteous shall enter into it.

I will thank Thee, for Thou hast heard me: and art become my Salvation.

The same stone which the builders refused: is become the Head-stone in the corner.

This is the Lord's doing: and it is marvellous in our eyes.

This is the day which the Lord hath made: we will rejoice and be glad in it.—

I will thank Thee with an unfeigned heart: when I shall have learned the judgments of Thy righteousness.—

I will talk of Thy commandments: and have respect unto Thy ways.

My delight shall be in Thy statutes: and I will not forget Thy word.—

and to bear with the weak confessing their frailty.—

Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God.—*Ecclesiastes* v. 2.

I believed, and therefore will I speak; but I was sore troubled: I said in my haste, All men are liars.—

In due course St. Matthias goes forth from Judea,—

Behold, I am with thee, and will keep thee in all places whither thou goest.—*Genesis* xxviii. 15.

Help me now, O Lord: O Lord, send us now prosperity.—

and in the East makes many converts, rejoicing with them:—

They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.—*Daniel* xii. 3.

O praise the Lord, all ye heathen: praise Him, all ye nations.

For His merciful kindness is ever more and more towards us: and the truth of the Lord endureth for ever. Praise the Lord.—

Blessed be he that cometh in the Name of the Lord: we have wished you good luck, ye that are of the house of the Lord.

God is the Lord Who hath shewed us light: bind the sacrifice with cords, yea, even unto the horns of the altar.—

where also he is cruelly used by the barbarous people,—

I called upon the Lord in trouble: and the Lord heard me at large.

They are cruel, and will not shew mercy.—*Jeremiah* l. 42.

and dies for the faith.—A good name is better than precious ointment; and the day of death than the day of one's birth.—*Ecclesiastes* vii. 1.

The Lord is on my side. I will not fear what man doeth unto me.—

Thou hast thrust sore at me, that I might fall: but the Lord was my help.—

My soul melteth away for very heaviness: comfort Thou me according unto Thy word.—

The snares of death compassed me round about: and the pains of hell gat hold upon me.—

I will pay my vows now in the presence of all His people: right dear in the sight of the Lord is the death of His saints.—

The Lord is my strength, and my song: and is become my salvation.

The Fourth Foundation.

An Emerald.

THOU shalt make the breastplate of judgment. And thou shalt set in it settings of stones, even four rows of stones. And the second row shall be an emerald, a sapphire, and a diamond. —*Exodus* xxviii. 15, &c.

And he made the breastplate of cunning work. And they set in it four rows of stones.

And the second row, an emerald, a sapphire, and a diamond.—*Exodus* xxxix. 8, &c.

O Tyrus, thou hast said, I am of perfect beauty. Syria was thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds. —*Ezekiel* xxvii. 3, 16.

Thou hast been in Eden the garden of God; every precious stone was thy covering, the emerald, and the carbuncle, and gold.—*Ezekiel* xxviii. 13.

Behold, a throne was set in heaven. And there was a rainbow round about the throne, in sight like unto an emerald.—*Revelation* iv. 2, 3.

The wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And the foundations of the wall of the city were garnished with all manner of precious stones. The fourth, an emerald.—*Revelation* xxi. 14, 19.

The oriental Emerald is a gem akin to the sapphire, and of exceeding costliness. Even as the sapphire displaying the hue of heaven reminds us of faith, so the emerald arrayed in the grass-green of earth symbolizes hope; by its verdure that fadeth not, recalling our hope of an enduring harvest. Hard it is, though not the very hardest of stones, rare and shining; specially liable to flaws, and these bubble-like; yet withal of a delightful beauty. The Emerald (or at any rate the jewel so designated by the ancients, however wide a range of stones may have been included by them under the name), — this refreshing green Emerald, has not only been judged recruiting to overstrained eyes, but has been employed as a medium for assisting short sight: specimens which exhibit a

plane surface have been accredited with a mirror-like power of reflection; whilst we are informed that a large Emerald, exposed at a given angle to a ray of light, appears divested of its proper tint, and becomes as it were a fragment of looking-glass.

It seems no wonder that to the Emerald's alleged visual influence has been added a fancied power of conferring foreknowledge; besides which, eloquence and wealth have been supposed within the gift of this gem. And what saith our Blessed Lord to us?

Behold, I have foretold you all things.—*St. Mark* xiii. 23.

I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.—*St. Luke* xxi. 15.

Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your Heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.—*St. Matthew* vi. 31, &c.

HEPATICAS.

Acquiescence in change.

CHEERING the late winter or early spring Hepaticas put forth single blossoms, white, or blue, or red, these last doubling under cultivation. Attractive little plants they are, rearing lowly heads in our bleak garden plats; the flower small yet conspicuous, the

prettily outlined leaves grouped in clumps and of a green more dark than bright. Hepaticas favour a light soil, and love to meet the morning sun rather than to endure a more continuously sunny exposure. They do not well bear moving, or at the least they bear it not always with indifference: an instance is quoted of one changing from blue to white when transplanted, whilst on returning

to its former soil the enduring plant resumed its original tint. Humble in height, the Hepatica may be termed patient in habit; for during one whole year the blossom, perfect in all its parts, lurks hidden within the bud.

This plant belongs to the family of Anemones or Wind-flowers; and, as a wind-flower, seems all the more congruous with St. Matthias; for our saint was no

Apostle, neither at first was a throne prepared for him in the Sacred College ; when, the lot having already fallen on him, " suddenly there came a sound from heaven as of a rushing mighty wind," that wind which " bloweth where it listeth," and on him as on the rest the Fiery Tongue of consecrating power lighted and sat.

Kindly as the Hepatica thrives amongst us, it yet is no native of England, but comes to us from Switzerland. Thus if Hepaticas prefer repose, they yet submit to transference, blooming cheerfully in their allotted sphere.

Be careful for nothing.—*Philippians* iv. 6.

The Annunciation of the Blessed Virgin Mary.

25 MARCH.

The Sacred Text.

HEAR ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a Son, and shall call His Name Immanuel.—*Isaiah* vii. 13, 14.

In the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth

a Son, and shalt call His Name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: and he shall reign over the house of Jacob for ever; and of His kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee: therefore also that Holy Thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.—*St. Luke* i. 26, &c.

GLORIES OF THE ANNUNCIATION.

UCH is the prophecy and such the narrative of a mystery which angels and men alike can celebrate but cannot utter. And surely if our Lord, the Infinite Eternal God, was as Man contented to have a beginning, to be matured and come to the birth after the fashion of all his fellow infants, to arrive as a speechless Creature amongst His own creatures, to stretch out to his Mother small helpless hands, and in natural human

order to increase in wisdom and stature and in favour with God and man; we may surely for the present be well content, yea thankful, to be faithful over only a few things and those belonging to Another, and to see no more than darkly through a glass, and to wait for knowledge since we already can steep our spirits in wisdom.

On this day, whereof an angel in lieu of a skylark preluded the dawn, the dormant Sap stirred in the Root of Jesse; the Tree of Life burgeoned towards bringing us forth food and medicine; the Vine left not its wine, yet being promoted over the trees cheered God and man; the Divine appeal by the prophet began to be fulfilled, "What could I have done more, that I have not done?" Mercy and Truth met together, Righteousness and Peace kissed each other, Truth bowed its strength to spring out of the earth, and Righteousness looked down from Heaven. On this day God set forth Christ Jesus, that He might be just, and the Justifier of him which believeth in Jesus. On this day therefore let us pray God to establish us for ever upon Christ the Rock of Ages, the Rock that is higher than we, and setting our feet thereon to order our goings. Let us with holy Samuel take a Stone (that very Stone which the builders refused), setting It up before God for a Memorial, calling It Eben-ezer, and protesting, "Hitherto hath the Lord helped us:" then with a good courage let us go on to vanquish the hosts of hell.

Their rock is not as our Rock, even our enemies themselves being judges.—*Deuteronomy* xxxii. 31.

What could have been done more to My vineyard, that I have not done in it?—*Isaiah* v. 4.

Jesu Christ, Very Man, whereby know I that Thou art Very God of Very God, no less than God, no other than God? I gauge not the height and depth of possible perfection in the creature: for how perfect may not that be which is the handiwork of the All-Perfect and All-Able? What we divide, may again and again be divided without ever dwindling to nothing: what we double, may again and again be doubled without ever attaining to infinity. All moreover are in God's hand: and of Him we read:—

God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are.—1 *Corinthians* i. 27, 28.

Could He not, then, much more have enlightened a Cherub to outwit the father of lies, or have girt an Archangel to vanquish the strong man armed, or even have stirred up in a Seraph (though such yearnings had remained barren of fruit) yearnings to die in our stead? Yea, Lord God, if so it had pleased Thee: nevertheless, He Who maketh must still of necessity excel that thing which He maketh. But, O Thou Who givest not Thy glory to another, how hadst Thou then appealed to us, saying: "What could have been done more to My vineyard, that I have not done in it?" For verily a Seraph had done more, if graced with a glory of self-sacrifice unlike any glory of Thine own; and some sinners had done more, who for their beloved have even dared to die. Whence I perceive that the Right Hand and holy Arm of God Himself have gotten the victory. When Thou, my God, puttest forth

Thy sheep, Thou Thyself goest before them: Thou biddest us follow Thee, not outstrip Thee. And what doth Thy new commandment enjoin? "That ye love one another; as I have loved you, that ye also love one another." Now we our mere selves "ought to lay down our lives for the brethren."

In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh.—*St. John* i. 1, 14.

The Sacred Text.

(*Resumed.*)

A CURTAIN of silence hides from us the Blessed Virgin for the most part of her life; only in the early days of her blessedness do we learn much of her exaltation, her acts and words. The following verses from two Gospels complete such portions of her history as in the order of the Church Calendar are commended to our reverent thoughts before the Feast of her ceremonial Purification.

And Mary arose in those days, and went into the hill country with haste, into a city of Juda; and entered into the house of Zacharias, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost. And she spake out with a loud voice, and said, Blessed art thou among women, and Blessed is

the Fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord. And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For He hath regarded the low estate of His handmaiden: for, behold, from henceforth all generations shall call me blessed. For He that is mighty hath done to me great things; and holy is His Name. And His mercy is on them that fear Him from generation to generation. He hath shewed strength with His arm; He hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich He hath sent empty away. He hath holpen His servant Israel, in remembrance of His mercy; as He spake to our fathers, to Abraham, and to his seed for ever. And Mary abode with her about three months, and returned to her own house.—*St. Luke* i. 39, &c.

Now the birth of Jesus Christ was on this wise: When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for That which is con-

ceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call His Name Jesus: for He shall save His people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call His Name Emmanuel, which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her Firstborn Son: and he called His Name Jesus.—*St. Matthew* i. 18, &c.

All went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her Firstborn Son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn.—*St. Luke* ii. 3, &c.

The shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the Babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this Child. And all they that heard it wondered at those things which were told them by the shepherds.

But Mary kept all these things, and pondered them in her heart.—*St. Luke* ii. 15, &c.

When Jesus was born in Bethlehem of Judæa, there came wise men from the east. And when they were come into the house, they saw the young Child with Mary His mother, and fell down, and worshipped Him. And when they were departed, behold, the angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young Child and His mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young Child to destroy Him. When he arose, he took the young Child and His mother by night, and departed into Egypt: and was there until the death of Herod. But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young Child and His mother, and go into the land of Israel. And he arose, and took the young Child and His mother, and came into the land of Israel. And he came and dwelt in a city called Nazareth.—*St. Matthew* ii. 1, &c.

We know not how appeared that aspect of feminine loveliness which the Archangel Gabriel beheld when he saluted blessed St. Mary: yet can we discern in her soul, if not in her face, much of the dove, to us the sweet symbol of tenderness; whereof the voice, though not a song, is music, and the rosy feet seem too delicate for earth's dusty paths, and the plumage is whiteness, and the eye beauty, and the manner endearment.

By the operation of the adorable dove-like Spirit was that adorable One born of her, Who infinitely excelling

her, yet in her showed forth a measure of His own likeness: He above all others being meek and pure and single of aim; and His eyes being as the eyes of doves by the rivers of waters.

When St. Mary sought the hill country to visit her cousin Elisabeth, she went with haste, as fly the doves to their windows: and thenceforward, however her feet might journey to and fro in accordance with the Divine behest, her heart abode in the haven of the Divine Presence; as of old the dove took refuge in the Ark of Salvation, earth affording no rest for the sole of her foot. And at length, when upon the Virgin Mother came that night which darkness seized, even that day which was stained by darkness and the shadow of death, then how must her heart have sunk like a trembling dove: mourning as doves, as valley doves which mourn on mountains, she stood on Calvary. Whence also amid a sound of love and lamentation, "a voice of doves," St. John led her.

From which winningness and beauty of doves let us draw out a prayer that our compassionate Saviour would make us also harmless as doves, holy as doves of sacrifice: that we be not "like a silly dove without heart," but may glow with hearts so pure and loving that the dove-like Divine Spirit may of His infinite condescension delight Himself in us, and may in each of us set up His rest for ever.

Afterward he brought me to the gate, even the gate that looketh toward the east: and, behold, the Glory of the God of Israel came from the way of the east. And the Glory of the Lord came into the house by the way of the

gate whose prospect is toward the east.—*Ezekiel* xliii. 1, &c.

Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut. Then said the Lord unto me, This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut. It is for the Prince.—*Ezekiel* xliv. 1, &c.

Blessed St. Mary seems to shine forth very luminously as that hallowed Eastern Gate of the mystical Temple, which Ezekiel in a rapture beheld first open and then shut for ever. Instructed by such a symbol piety has adored the Will of God, and has cherished with great devotion a belief in the perpetual virginity of the Virgin Mother; contemplating in her a glowing rose of motherhood grafted on a lily of intact purity.

As the lily among thorns, so is My love among the daughters.—*Song of Solomon* ii. 2.

In another sense, moreover, and to ourselves she is a shut gate, not a gate of access: Christ is our open door. She is Christ's gate through which He once came to seek and save us: He is to us that only door, by which, He helping us, we may with boldness enter into the Holiest; here into communion with our God, hereafter into the revealed presence of the most sacred Trinity in Unity. Amen.

Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.—*St. John* x. 7.

Behold, I have set before thee an open door, and no man can shut it.—*Revelation* iii. 8.

If she be a door, we will inclose her with boards of cedar.—*Song of Solomon* viii. 9.

Of all festivals this Feast of the Annunciation alone can fall on Good Friday: thus bringing together the beginning and the end of Him Who, having neither beginning nor end, did for our sakes take unto Himself beginning of days and end of life; that so sharing with us our death, He might no less share with us His own immortality. Thus also appear as in a symbol two other mysteries of love: for as our Lord's birth first gave Him to His dearest Mother, though His subsequent labours may for awhile have withdrawn Him from her society; so His Cross, being the stepping-stone to His Resurrection and Ascension, gave Him back to her from whom thenceforward for ever neither life nor death nor any other creature should part Him.

A Prayer for Self-Devotion.

GOD beneath the shadow of Whose wing Thy beloved Daughter and Handmaid St. Mary abode in peace; blessed among women, blessed in believing the sure word of promise, blessed (yet with prophecy of a sword) by the mouth of faithful Simeon, blessed in bearing Christ, blessed in giving suck to Christ; yea, rather, blessed in hearing the word of God and keeping it, and called blessed by all generations;—O God, Who

didst so fill her with grace that in will she obeyed Thee, in heart entertained Thee, in word conformed herself to Thy behest, with body and spirit worshipped Thee, and in her life was lovely and pleasant unto Thee: keep us, Lord, keep us also obedient, humble, retired, holy, pure; full of service, of submission, of adoration, of love. Cleanse what we have defiled, replace what we have lost, renew what we have destroyed: bring us all, keep us all, within the pale of obedience, the bands of love, the cords of a Man. Of that Man Who being God once died for us, the Man Christ Jesus: Whom we plead, in Whom we take refuge, Who changeth not, Who doth earnestly remember us still. Amen.

A Memorial of the Annunciation.

Psalm cxix. 33-104.

For exceeding love's sake God the Son taketh part with lost mankind:—

How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? Mine heart is turned within Me, My repentings are kindled together.—*Hosea* xi. 8.

I am horribly afraid: for the ungodly that forsake Thy law.—

to Him the faithful remnant appeals,—

O Lord, by these things men live, and in all these things is the life of my spirit: so wilt Thou recover me, and make me to live.—*Isaiah* xxxviii. 16.

The congregations of the ungodly have robbed me: but I have not forgotten Thy law.—

Mine eyes long sore for Thy word: saying, O when wilt Thou comfort me?

For I am become like a bottle in the smoke: yet do I not forget Thy statutes.

How many are the days of Thy servant: when wilt Thou be avenged of them that persecute me?

The proud have digged pits for me: which are not after Thy law.

All Thy commandments are true: they persecute me falsely; O be Thou my help.

They had almost made an end of me upon earth: but I forsook not Thy commandments.

O quicken me after Thy loving-kindness: and so shall I keep the testimonies of Thy mouth.—

The ungodly laid wait for me to destroy me: but I will consider Thy testimonies.—

and in the fulness of time,—

When the fulness of time was come, God sent forth

At midnight I will rise to give thanks unto Thee: because of Thy righteous judgments.—

His Son, made of a woman. —*Galatians* iv. 4.

God's Promise cometh to pass.—

All the promises of God in Him are yea, and in Him Amen.—2 *Corinthians* i. 20.

The Royal Virgin having grown up in piety and obedience,—

Favour is deceitful, and beauty is vain : but a woman that feareth the Lord, she shall be praised.—*Proverbs* xxxi. 30.

I see that all things come to an end : but Thy commandment is exceeding broad.—

O Lord, Thy word : endureth for ever in heaven.

Thy truth also remaineth from one generation to another : Thou hast laid the foundation of the earth, and it abideth.

They continue this day according to Thine ordinance : for all things serve Thee.—

I called mine own ways to remembrance : and turned my feet unto Thy testimonies.

I made haste, and prolonged not the time : to keep Thy commandments.—

Lord, what love have I unto Thy law : all the day long is my study in it.

Thou through Thy commandments hast made me wiser than mine enemies : for they are ever with me.

I have more understanding than my teachers : for Thy testimonies are my study.

I am wiser than the aged : because I keep Thy commandments.

the Angel Gabriel salutes her :—

O thou fairest among women.—*Song of Solomon* v. 9.

and she being troubled at his salutation,—

She shall rejoice in time to come.—*Proverbs* xxxi. 25.

the Angel announces his glad tidings.—

Which things the angels desire to look into.—1 *St. Peter* i. 12.

"Behold the handmaid of the Lord;"—

Many daughters have done virtuously, but thou excellest them all.—*Proverbs* xxxi. 29.

"be it unto me according to thy word."—

The good will of Him that dwelt in the bush.—*Deuteronomy* xxxiii. 16.

I have refrained my feet from every evil way : that I may keep Thy word.

I have not shrunk from Thy judgments : for Thou teachest me.—

Thy statutes have been my songs : in the house of my pilgrimage.—

I am a companion of all them that fear Thee : and keep Thy commandments.—

I know, O Lord, that Thy judgments are right : and that Thou of very faithfulness has caused me to be troubled.—

O how sweet are Thy words unto my throat : yea, sweeter than honey unto my mouth.—

Thou art my portion, O Lord : I have promised to keep Thy law.—

The law of Thy mouth is dearer unto me : than thousands of gold and silver.—

Teach me, O Lord, the way of Thy statutes : and I shall keep it unto the end.

Give me understanding, and I shall keep Thy law : yea, I shall keep it with my whole heart.

Make me to go in the path of Thy commandments : for therein is my desire.—

O turn away mine eyes, lest they behold vanity : and quicken Thou me in Thy way.

O stablish Thy word in Thy servant : that I may fear Thee.—

My hands also will I lift up unto Thy commandments, which I have loved : and my study shall be in Thy statutes.—

I made my humble petition in Thy presence with my whole heart : O be merciful unto me, according to Thy word.—

O let Thy loving mercies come unto me, that I may live : for Thy law is my delight.—

I have thought upon Thy Name, O Lord, in the night-season : and have kept Thy law.

This I had : because I kept Thy commandments.—

Take away the rebuke that I am afraid of : for Thy judgments are good.—

Let Thy loving mercy come also unto me, O Lord :

The Blessed Virgin in lowly courage,—

Not afraid with any amazement.—1 *St. Peter* iii. 6.

refuses not suspicion and scorn,—

A gracious woman retaineth honour. — *Proverbs* xi. 16.

even Thy salvation, according unto Thy word.

So shall I make answer unto my blasphemers : for my trust is in Thy word.—

O think upon Thy servant, as concerning Thy word : wherein Thou hast caused me to put my trust.

The same is my comfort in my trouble : for Thy word hath quickened me.

The proud have had me exceedingly in derision : yet have I not shrinked from Thy law.

For I remembered Thine everlasting judgments, O Lord : and received comfort.—

The proud have imagined a lie against me : but I will keep Thy commandments with my whole heart.

Their heart is as fat as brawn : but my delight hath been in Thy law.—

Let the proud be confounded, for they go wickedly about to destroy me : but I will be occupied in Thy commandments.—

O let Thy merciful kindness be my comfort : according to Thy word unto Thy servant.—

but believing,—

Now faith is the substance of things hoped for.—*Hebrews* xi. 1.

and looking for performance,—

Shall I bring to the birth, and not cause to bring forth? saith the Lord.—*Isaiah* lxvi. 9.

magnifies God,—

He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations.—*Deuteronomy* vii. 9.

and rejoices in her Saviour.—

The God of my rock; in Him will I trust : He is my shield, and the horn of my salvation, my high tower, and my refuge, my Saviour. —2 *Samuel* xxii. 3.

She visits her cousin Elisabeth.—

A time to embrace. *Ecclesiastes* iii. 5.

Incline my heart unto Thy testimonies : and not to covetousness.—

O take not the word of Thy truth utterly out of my mouth : for my hope is in Thy judgments.

So shall I alway keep Thy law: yea, for ever and ever.—

O let my heart be sound in Thy statutes : that I be not ashamed.—

O Lord, Thou hast dealt graciously with Thy servant : according unto Thy word.

O learn me true understanding and knowledge : for I have believed Thy commandments.—

And my delight shall be in Thy commandments : which I have loved.—

My soul hath longed for Thy salvation : and I have a good hope because of Thy word.—

And I will walk at liberty : for I seek Thy commandments.—

Thy hands have made me and fashioned me : O give me understanding, that I may learn Thy commandments.

Joseph likewise believes and obeys.—

In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;

Then He openeth the ears of men, and sealeth their instruction,

That He may withdraw man from his purpose.—*Job* xxxiii. 15, &c.

The Blessed Virgin becomes a witness to all generations,—

She brought forth a Man Child, Who was to rule all nations with a rod of iron.—*Revelation* xii. 5.

which remembering themselves turn again unto God.

They shall walk after the Lord.—*Hosea* xi. 10.

They that fear Thee will be glad when they see me: because I have put my trust in Thy word.—

Let such as fear Thee, and have known Thy testimonies: be turned unto me.—

Behold, my delight is in Thy commandments: O quicken me in Thy righteousness.—

If my delight had not been in Thy law: I should have perished in my trouble.

I will never forget Thy commandments: for with them Thou hast quickened me.

I am Thine, O save me: for I have sought Thy commandments.—

Through Thy commandments I get understanding: therefore I hate all evil ways.

I will speak of Thy testimonies also, even before kings: and will not be ashamed.—

The earth, O Lord, is full of Thy mercy: O teach me Thy statutes.—

Before I was troubled, I went wrong: but now have I kept Thy word.

Thou art good and gracious : O teach me Thy statutes.—

It is good for me that I have been in trouble : that I may learn Thy statutes.

VIOLETS.

Clothed with humility.

O sweet are Violets, that truly Violet is but a second name for sweetness. On mossy banks, under hedgerows, overtopped by a fern or even by a blade of grass, curtained also among its own heart-shaped leaves, springs the Violet; which, not sufficed by a lowly stature, crooks downwards also the neck of its slender flower-stalk. Shades of blue-purple darker or lighter and passing into whiteness make its blossom comely, whereof a speck of gold lights up the centre : yet had it lacked comeliness, the Violet would still have been replete with choice delight; for it emits fragrance which, floating in the air or wafted on the breeze, makes known far and near the presence of the unseen flower. The petals having dropped away, the seed-vessel matures, and exhibits the figure of a somewhat irregularly-modelled globe; this, surrounded by the fingers of a five-pointed calyx, seems a miniature world held in the hollow of a

hand. Nor does this modest plant lack the hidden virtue of discriminative sensitiveness: for a syrup concocted from it detects by contact either acid or alkali; the one transmuting the Violet's blue component into red, the other into green.

A second Violet there is, the Dog Violet, which stands higher on its flower-stem, and does not veil itself within its foliage, and being finely pencilled displays a more beautiful blossom than the other: but this second sort is scentless, and we cherish it not like those sweet Violets

which, abounding in the spring, sometimes bloom again for us in the autumn.

The smell of a field which the Lord hath blessed.—*Genesis* xxvii. 27.

Herself a rose, who bore the Rose,
She bore the Rose and felt its thorn.
All Loveliness new-born
Took on her bosom its repose,
And slept and woke there night and morn.

Lily herself, she bore the one
Fair Lily; sweeter, whiter, far
Than she or others are:
The Sun of Righteousness her Son,
She was His morning star.

She gracious, He essential Grace,
He was the Fountain, she the rill:
Her goodness to fulfil
And gladness, with proportioned pace
He led her steps through good and ill.

Christ's mirror she of grace and love,
Of beauty and of life and death:
By hope and love and faith
Transfigured to His Likeness, "Dove,
Spouse, Sister, Mother," Jesus saith.

St. Mark,

EVANGELIST.

25 APRIL.

The Sacred Text.

PETER came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.—*Acts* xii. 11, 12.

Barnabas and Saul returned from Jerusalem, and took with them John, whose surname was Mark.—*Acts* xii. 25.

As they ministered to the Lord, and fasted, the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister. . . . Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem. —*Acts* xiii. 2, &c.

Paul said unto Barnabas, Let us go again and visit

our brethren in every city where we have preached the word of the Lord, and see how they do. And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. So Barnabas took Mark, and sailed unto Cyprus.—*Acts* xv. 36, &c.

The church that is at Babylon, saluteth you; and so doth Marcus my son.—1 *St. Peter* v. 13.

Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;) and Jesus, which is called Justus, who are of the circumcision. These only are my fellowworkers unto the kingdom of God, which have been a comfort unto me.—*Colossians* iv. 10, 11.

There salute thee Marcus, Aristarchus, my fellow-labourers.—*Philemon* 23, 24.

Take Mark, and bring him with thee: for he is profitable to me for the ministry.—2 *Timothy* iv. 11.

BIOGRAPHICAL ADDITIONS.

SOME have supposed that the foregoing texts describe two distinct individuals who bore alike the name of Mark; and thus that the "sister's son to Barnabas" was not the same as St. Peter's "son" Marcus. Yet a contrary opinion, which applies both definitions to the same person and that person the Evangelist, has been deemed preferable: and on this latter

theory I venture to build not merely the following few words of biography, but even an ascription of glory to God for the gifts and graces of this His saint.

St. Mark's Gospel is stated to abound in Hebraisms, whence evidence is adduced of the writer's Jewish extraction: he has been supposed a native of Cyrenaica, and an offshoot of the priestly race of Aaron. Many details of his inspired Gospel are believed to have been imparted to him by the mouth of St. Peter: whose mind we thus seem to behold as in a mirror, his tender memories and faithfulness of love; eminently also his humility, if we compare this Gospel with the other three, and note what each records or records not concerning the Prince of the Apostles. A second view has been broached, according to which St. Mark's Gospel is no more, or but little more, than an abridgment of that by St. Matthew: but careful collation of the two texts brings to light so many details recorded by the former Evangelist alone, as to prove that the two are, to say the least, not identical; nor indeed is it universally agreed which of these brother Evangelists was the first to indite his sacred narrative. Perhaps the more widely-adopted opinion assigns priority to St. Matthew.

Endeavouring to complete St. Mark's portrait by help of traditions more or less questionable, we find him reckoned as one of our Lord's seventy disciples; yet no less numbered amongst those waverers who, stumbling at the great Eucharistic discourse recorded in the sixth chapter of St. John's Gospel, went back and walked no more with their Divine Teacher. From this lapse the Apostles after the Resurrection were the instruments of

his restoration. Perhaps we may understand this conversion to be the same as St. Mark's presumed recall by St. Peter, after the secession authoritatively recorded in the Book of Acts: if not, we must either by mere conjecture suppose a second lapse, or abandon the theory of identity, or else forego our legend. Avoiding however so far as may be this obscure point, we find St. Mark called disciple and interpreter of St. Peter: the latter title accruing to him, as has been surmised, either from his having supplied the literary style of St. Peter's Epistles, or from his having translated them into Greek or Latin as occasion demanded. According to one view St. Mark's Gospel was indited at the request of the Roman Christians, to render permanent their oral teaching by St. Peter's own lips.

At last no longer as follower, but rather it would seem as leader, we behold our saint sent by St. Peter into Egypt and consecrated bishop of Alexandria. After a period of twelve years, during which he preached the Gospel and wrought miracles in various portions of his allotted field of labour, St. Mark by special divine call entered his metropolis; and there speedily assembled a numerous Church, composed in great part of Jewish converts; who have been, at least conjecturally, identified with the Therapeutae, founders of asceticism in Egypt. Be this as it may, various Christians did, at a more or less approximate date, withdraw from Alexandria into the adjacent country; there in seclusion to give themselves up to devotion and self-denial.

Victories of the faith stirred up persecution. To this St. Mark gave place; so that ordaining a bishop in his

own stead he carried the Gospel elsewhere: but returning after two years, he found the Alexandrian Church increased and edified.

It is not agreed on all hands that St. Mark suffered martyrdom: I follow one current account. On his return after a second absence, his heathen opponents, accusing him of magic arts for the miracles' sake which he wrought, resolved upon his death: but God hid him. At length on one certain first day of the week, on which same day his adversaries held their impious Feast of Serapis, he, by the permission of God, was discovered by them, while he showed forth the Lord's death looking for His coming again. No more repentances then to be repented of. Seized, bound, he was dragged along, amid the outcries of the savage mob, to a rocky spot near the sea. There hour after hour they hauled him to and fro, his blood staining the stones, fragments of his flesh bestrewing the ground, his praises and thanksgivings going up to God. Cast into prison, that same night he was comforted by visions: and on the next day he was perfected. For then his persecutors resumed their former barbarities, and he his indomitable witness: until having endured the great fight of his affliction, he slept in Jesus.

Faithful brethren gathered up his remains, and buried them on that rocky spot beside the sea which his blood shed for Christ had already consecrated. Thither afterwards Christians resorted for prayer; and there, in the year 310, a Church was erected wherein his body was said to be preserved: even in the eighth century, under Mahometan supremacy, his marble tomb continued to be held in honour.

Tradition identifies St. Mark with that "man bearing a pitcher of water," who served for a sign to St. Peter and St. John when they were sent by our Lord to make ready the Passover:—

He sent Peter and John, saying, Go and prepare us the Passover, that we may eat. And they said unto Him, Where wilt Thou that we prepare? And He said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the Passover with My disciples? And he shall shew you a large upper room furnished: there make ready. And they went, and found as He had said unto them.—*St. Luke* xxii. 8, &c.

In the pitcher of water guiding saints to the upper chamber of the Passover, a symbol has been remarked by help of which the two great Sacraments of Baptism and Holy Communion are brought together. In the same symbol, combined with certain attendant circumstances, we may, I think, discern a concise figure of much of St. Mark's own subsequent career: for already (though undesignedly) he ministers to two Apostles; bearing meanwhile water, needful and very probably made ready for his own ablution no less than for the use of others.

This thy brother was dead, and is alive again.—*St. Luke* xv. 32.

St. Mark's Festival, which may even coincide with

Easter Day itself, must inevitably fall within our Paschal season of rejoicing. Thus does the limitless condescension of Christ permit the Feast of His own Resurrection to include the memorial of one saint who, having fallen, was by the goodness of God raised again unto righteousness: and thus does the tenderness of His love plead with us, that in each one of us no less He may so see of the travail of His soul and be satisfied.

The time past of our life may suffice us.—1 *St. Peter* iv. 3.

A Prayer for Steadfastness.

God our God, Who having no pleasure in the death of him that dieth bestowest that grace by which sinners turn and live;—Who having once called St. Mark, didst afterwards recall him; and having first blessed him with a believing mother, didst bestow upon him in later life a holy spiritual father, unto the confirmation of his faith and the perfecting of his works; and allottedst unto him for vocation service with Apostles, and for renown the name of an Evangelist: grant us such grace, I implore Thee, that having put our hands to the plough we may not look back: yet, good Lord, if we look back, let mercy excel mercy, and reclaim, renew, restore us. Make our penitence holier than our former sanctity, and our last works more than our first, and our latter end better than our beginning. For His

all-prevailing sake Who alone fell not nor stumbled, Who alone wandered not nor wavered, our Lord Jesus Christ Thy Son. Amen.

A Memorial of St. Mark.

Psalm cxix. 33-104.

St. Mark ministers to St. Paul and St. Barnabas.—

If any man minister, let him do it as of the ability which God giveth.—1 *St. Peter* iv. 11.

Thou art my portion, O Lord : I have promised to keep Thy law.

I made my humble petition in Thy presence with my whole heart : O be merciful unto me, according to Thy word.—

I am a companion of all them that fear Thee : and keep Thy commandments.—

After his secession he repents,—

Sorrow is better than laughter : for by the sadness of the countenance the heart is made better.—*Ecclesiastes* vii. 3.

Teach me, O Lord, the way of Thy statutes : and I shall keep it unto the end.

Give me understanding, and I shall keep Thy law : yea, I shall keep it with my whole heart.

Make me to go in the path of Thy commandments : for therein is my desire.

Incline my heart unto Thy testimonies : and not to covetousness.

O turn away mine eyes, lest they behold vanity : and quicken Thou me in Thy way.

O stablish Thy word in Thy servant : that I may fear Thee.

Take away the rebuke that I am afraid of : for Thy judgments are good.

Behold, my delight is in Thy commandments : O quicken me in Thy righteousness.—

I called mine own ways to remembrance : and turned my feet unto Thy testimonies.

I made haste, and prolonged not the time : to keep Thy commandments.—

I will never forget Thy commandments : for with them Thou hast quickened me.—

deplores scandal given,— Ye are departed out of the way; ye have caused many to stumble at the law.—*Malachi* ii. 8.

Let Thy loving mercy come also unto me, O Lord : even Thy salvation, according unto Thy word.

So shall I make answer unto my blasphemers : for my trust is in Thy word.—

O think upon Thy servant, as concerning Thy word : wherein Thou hast caused me to put my trust.

and starts afresh Heavenward.—

Not as though I had already attained, either were already perfect : but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.—*Philippians* iii. 12.

He writes his Gospel.—

The glorious Gospel of the blessed God, which was committed to my trust.—1 *Timothy* i. 11.

The same is my comfort in my trouble : for Thy word hath quickened me.

The proud have had me exceedingly in derision : yet have I not shrinked from Thy law.

For I remembered Thine everlasting judgments, O Lord : and received comfort.—

It is good for me that I have been in trouble : that I may learn Thy statutes.

The law of Thy mouth is dearer unto me : than thousands of gold and silver.—

Let such as fear Thee, and have known Thy testimonies : be turned unto me.

O let my heart be sound in Thy statutes : that I be not ashamed.—

O quicken me after Thy loving-kindness : and so shall I keep the testimonies of Thy mouth.—

O take not the word of Thy truth utterly out of my mouth : for my hope is in Thy judgments.

So shall I alway keep Thy law : yea, for ever and ever.—

And my delight shall be

in Thy commandments : which I have loved.

My hands also will I lift up unto Thy commandments, which I have loved : and my study shall be in Thy statutes.—

O Lord, Thy word : endureth for ever in heaven.

Thy truth also remaineth from one generation to another : Thou hast laid the foundation of the earth, and it abideth.

They continue this day according to Thine ordinance : for all things serve Thee.—

O how sweet are Thy words unto my throat : yea, sweeter than honey unto my mouth.

Through Thy commandments I get understanding : therefore I hate all evil ways.—

He is ordained Bishop,—

If a man desire the office of a Bishop, he desireth a good work.

A Bishop then must be blameless. — 1 *Timothy* iii. 1, 2.

O Lord, Thou hast dealt graciously with Thy servant : according unto Thy word.

O learn me true understanding and knowledge : for I have believed Thy commandments.—

Thou art good and gracious : O teach me Thy statutes.—

sent into Egypt.—

I will go down with thee into Egypt.—*Genesis* xlvi. 4.

And I will walk at liberty: for I seek Thy commandments.

I will speak of Thy testimonies also, even before kings: and will not be ashamed.—

The earth, O Lord, is full of Thy mercy: O teach me Thy statutes.—

He despises the wisdom of the world,—

Better is a poor and a wise child than an old and foolish king, who will no more be admonished. — *Ecclesiastes* iv. 13.

Lord, what love have I unto Thy law: all the day long is my study in it.

Thou through Thy commandments hast made me wiser than mine enemies: for they are ever with me.

I have more understanding than my teachers: for Thy testimonies are my study.

I am wiser than the aged: because I keep Thy commandments.—

gives place to persecution,—

When they persecute you in this city, flee ye into another.—*St. Matthew* x. 23.

Thy hands have made me and fashioned me: O give me understanding, that I may learn Thy commandments.—

Let the proud be confounded, for they go wickedly about to destroy me: but I will be occupied in Thy commandments.—

returns to his flock,—

The flock that was given thee, thy beautiful flock.—*Jeremiah* xiii. 20.

is accused as a magician,—

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake.—*St. Matthew* v. 11.

hidden of God,—

He that openeth, and no man shutteth; and shutteth, and no man openeth.—*Revelation* iii. 7.

by His permission is afterwards discovered,—

The will of the Lord be done.—*Acts* xxi. 14.

is dragged to and fro,—

He doth not resist you.—*St. James* v. 6.

They that fear Thee wilt be glad when they see me: because I have put my trust in Thy word.—

The proud have imagined a lie against me: but I will keep Thy commandments with my whole heart.

Their heart is as fat as brawn: but my delight hath been in Thy law.—

The proud have digged pits for me: which are not after Thy law.

All Thy commandments are true: they persecute me falsely; O be Thou my help.—

I have refrained my feet from every evil way: that I may keep Thy word.

I have not shrunk from Thy judgments: for Thou teachest me.—

I am horribly afraid: for the ungodly that forsake Thy law.—

They had almost made an end of me upon earth: but I forsook not Thy commandments.—

thanking and praising God;—

Of myself I will not glory, but in mine infirmities.—2 *Corinthians* xii. 5.

Thy statutes have been my songs : in the house of my pilgrimage.—

Before I was troubled, I went wrong : but now have I kept Thy word.—

I know, O Lord, that Thy judgments are right : and that Thou of very faithfulness hast caused me to be troubled.

O let Thy merciful kindness be my comfort : according to Thy word unto Thy servant.—

If my delight had not been in Thy law : I should have perished in my trouble.—

cast into prison, that night hath comforting visions,—

I will not leave you comfortless : I will come to you.—*St. John* xiv. 18.

I have thought upon Thy Name, O Lord, in the night-season : and have kept Thy law.

This I had : because I kept Thy commandments.—

The congregations of the ungodly have robbed me : but I have not forgotten Thy law.

At midnight I will rise to give thanks unto Thee : because of Thy righteous judgments.—

and the next day being again maltreated,—

My soul hath longed for Thy salvation : and I have

He that shall endure unto the end, the same shall be saved. — *St. Matthew* xxiv. 13.

dies.—

O death, where is thy sting? O grave, where is thy victory?—1 *Corinthians* xv. 55.

a good hope because of Thy word.

Mine eyes long sore for Thy word : saying, O when wilt Thou comfort me?

For I am become like a bottle in the smoke : yet do I not forget Thy statutes.

How many are the days of Thy servant : when wilt Thou be avenged of them that persecute me?—

O let Thy loving mercies come unto me, that I may live : for Thy law is my delight.—

I am Thine, O save me : for I have sought Thy commandments.

The ungodly laid wait for me to destroy me : but I will consider Thy testimonies.

I see that all things come to an end : but Thy commandment is exceeding broad.

The First Living Creature.

A Lion.

N the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, Which was, and is, and is to come.—*Revelation* iv. 6, &c.

It is not by universal consent that the Lion is awarded to St. Mark for his evangelical symbol. The arrangement I am venturing to reproduce has been called in question, and much has been brought forward in favour of an order which appropriates the Lion to St. Matthew, whilst the Angel or Man to St. Mark. Thus assigned, the Lion, held to have been the standard of the royal tribe of Judah, falls to that very Evangelist who alone celebrates the homage of the wise men to the Infant King of the Jews, with the consequent jealousy of king Herod; who stands alone in using, and that three times over, the phrase "the (or *this*) Gospel of the kingdom;" and who in recording our Lord's prophecy of the last judgment perpetuates to us the words, "Then shall the King say unto them on His right hand." Whilst in St. Mark's Gospel careful and loving study has thought to recognise an even exceptional prominence given to Christ's very and perfect Humanity, a prominence not limited to one text, but pervading the inspired narrative.

On the other hand, even a very slight amount of observation suffices to note that St. Matthew is one of the two Evangelists (the second being not St. Mark but St. Luke) who gives the table of our Lord's genealogy; St. Matthew being that one who stops at Abraham the human father of a human race; St. Luke, on the contrary, tracing back the sonship of our Lord through Adam to God Himself. With St. Luke no less, but with St. Luke only, St. Matthew shares and transmits to us the precious treasure of all we are taught concerning our blessed Saviour's veritable infancy, childhood, and early family life. While if we observe less prominent traces of Jewish royalty in St. Mark's narrative, this Evangelist stands alone in suggesting that inherent kingship over the lower animated creation, which the first Adam partly forfeited and the Second resumed: "He was there in the wilderness forty days, tempted of Satan; and was with the wild beasts."—*St. Mark* i. 13.

After all I do not claim to follow the more convincing line of argument, but merely perhaps the more popular impression, when I leave St. Mark in possession of his Lion. That application of the "desert voice" with which I venture to follow up the text of the ensuing little article, is one which I have met with in print.

The lion hath roared, who will not fear?—*Amos* iii. 8.

The lion's dwelling-place is chiefly the open plain with its coverts, or the pathless desert: and thus he symbolizes that Evangelist the first verses of whose Gospel resound with "The voice of one crying in the wilderness." While even as St. John Baptist gleaned sustenance from the desert products; so the lion, should water be lacking to

slake his thirst, recognises and avails himself of it in the juicy substance of the water-melon, at first sight no food for him.

The Lion is our type of strength and dignity. His form is massive and stately, his colour prevalently tawny; in his neck, shoulders, and fore-limbs resides enormous strength; his sight (though not his scent, and least of all, apparently, his organ of taste) is consummately keen; his sensitiveness of touch is exquisite; the muscles of his forearm resemble the corresponding muscles in the human limb; his forehead contracts with a man-like frown. A voluminous mane accumulates mass and majesty upon his mighty presence, and rises erect with his rising wrath; his eyes beneath overhanging brows glow and flame on his prey; his tufted tail lashes his sides. By the impetus of his tremendous leap he is described as dragging down the largest elephant: yet will the buffalo frequently vanquish and sometimes gore him. His vigour is such that he can carry off prey even heavier than himself; the smaller kinds being generally flung across his shoulders. His feeding-times are chiefly at dawn and twilight; his favourite repast is chosen amongst the ruminants or some allied groups; he prowls all night, and bearing off the prey to his lair there consumes it at leisure. But if pressed by hunger he regards neither time, nor place, nor species, in seizing his quarry; though even in slaughter some allege that he obeys a law of moderation: the one victim his hunger demands, he rends and devours; the remainder of the herd go free.

The Lioness though strong is weaker than her mate,

and she lacks that mane which clothes him with so special a grandeur. She brings forth from two to four cubs at a birth: and being herself an excellent nurse, is sometimes assisted in her mother-work by the Lion. Like far more familiar specimens of the same family, these mighty creatures purr in their moments of pleasure. Their cubs are born open-eyed but helpless; destitute of mane, and of tuft to the tail: after a while they become very playful. They are moreover brindled, as if they would turn out tigers rather than Lions: but as they grow up this brindling vanishes, and their coat subsides into tawniness.

Amongst that group of beasts to which the Lion belongs, a group distinguished by eminent examples of speed, fierceness, grace, beauty,—amongst these, the Lion has been judged to excel in generosity, patience, grateful memory of kindness, and affection to benefactors.

There be three things which go well, yea, four are comely in going: a lion which is strongest among beasts, and turneth not away for any.—*Proverbs* xxx. 29, 30.

Behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.—*Revelation* v. 5.

Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain. —*Numbers* xxiii. 24.

Wood Sorrel.

Life persistent amid frailty.

OOD Sorrel frequents a shady habitation, and makes its bed in woods and thickets. There in seclusion it puts forth many tender graces and beauties, being of a low stature and a choice fragility. Its small leaf is triple; of a bright green above marked with a darker crescent, but often dyed purple beneath: and to tints thus exquisitely combined it adds a subtle sensitiveness of habit, drooping at the approach of rain or of evening. It is delicate under rough handling, and of its own nature it quickly withers. Moreover it possesses an acid flavour: so many gifts, with such liability to damage, centering in this one small plant. The stalks of Wood Sorrel are slender and of a reddish colour: its flower-stems take a curve towards the tip, and display white blossoms delicately veined with purple. Its time for blooming on a level country is April and May; but if it perch, as sometimes it does, in the shadowed fissures of mountain rocks, it blows later: while, weak as it appears, it yet enshrines a perennial vitality. Its seeds are housed in a very elastic covering, which at their ripening bursts open and makes way for their vigorous ejection to some distance. Its root resembles strung beads.

Besides the appellation of Wood Sorrel, this plant bears, not only amongst ourselves but also in Spain and

in Italy, the more glorious name of Allelujah: and thus named, we seem to behold it as a transfigured creature of God, bowing down its head before the awful emblem of its own triple leaf.

Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast created all things, and for Thy pleasure they are and were created.—*Revelation* iv. 11.

Once like a broken bow Mark sprang aside:
Yet grace recalled him to a worthier course,
To feeble hands and knees increasing force,
Till God was magnified.

And now a strong Evangelist, St. Mark
Hath for his sign a Lion in his strength;
And thro' the stormy water's breadth and length
He helps to steer God's Ark.

Thus calls he sinners to be penitents,
He kindles penitents to high desire,
He mounts before them to the sphere of saints,
And bids them come up higher.

St. Philip

AND

St. James the Less,

APOSTLES.

1 MAY.

The Sacred Text.

ESUS would go forth into Galilee, and findeth Philip, and saith unto him, Follow Me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found Him, of Whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the Son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.—*St. John* i. 43, &c.

He goeth up into a mountain, and calleth unto Him whom He would: and they came unto Him. And He ordained twelve, that they should be with Him, and that He might send them forth to preach, and to have power to heal sicknesses, and to cast out devils: Philip, and

Bartholomew, and Matthew, and Thomas, and James the son of Alphæus.—*St. Mark* iii. 13, &c.

When Jesus lifted up His eyes, and saw a great company come unto Him, He saith unto Philip, Whence shall we buy bread, that these may eat? And this He said to prove him: for He Himself knew what He would do. Philip answered Him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.—*St. John* vi. 5, &c.

There were certain Greeks among them that came up to worship at the feast: the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.—*St. John* xii. 20, &c.

Jesus saith, If ye had known Me, ye should have known My Father also: and from henceforth ye know Him, and have seen Him. Philip saith unto Him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works. Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake.—*St. John* xiv. 6, &c.

When they were come in, they went up into an upper room, where abode both Peter, . . . Philip, . . . James the son of Alphæus, . . . and Judas the brother of James.

These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren.—*Acts* i. 13, 14.

Mary the wife of Cleophas.—*St. John* xix. 25.

Mary the mother of James the less and of Joses.—*St. Mark* xv. 40.

James, a servant of God and of the Lord Jesus Christ.—*St. James* i. 1.

Christ died for our sins; He was buried, He rose again the third day: He was seen of Cephas, then of the twelve: after that, He was seen of above five hundred brethren at once. After that, He was seen of James.—1 *Corinthians* xv. 3, &c.

I went up to Jerusalem to see Peter. But other of the apostles saw I none, save James the Lord's brother.—*Galatians* i. 18, 19.

Peter declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren.—*Acts* xii. 16, 17.

All the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His Name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom

My Name is called, saith the Lord, Who doeth all these things. Known unto God are all His works from the beginning of the world. Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day.—*Acts* xv. 12, &c.

When James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. Only they would that we should remember the poor.—*Galatians* ii. 9, 10.

Paul went in with us unto James; and all the elders were present.—*Acts* xxi. 18.

BIOGRAPHICAL ADDITIONS.

THE two holy Apostles whom the church associates to-day in a common commemoration, who throughout the early period of their ministrations knew and loved one another face to face, and who now, possessing and possessed of Christ possess also each other and all things, appear during the latter days of their earthly pilgrimage to have been parted far asunder.

Of the Twelve, St. Andrew and St. Philip alone bear

Greek names: and it is conjectured that they may at one time have travelled into certain Greek-speaking districts bordering on their native Bethsaida. Thus St. Philip, while like his brother Apostles of Hebrew descent, may yet have been personally recognised by those "certain Greeks" who, coming up to worship at the Feast, applied to him for introduction to the presence of our Lord: and thus equally the consequent reference to St. Andrew is accounted for.

Although not the first to approach the Messiah, St. Philip is still the first Apostle to whom our Lord is recorded as speaking those gracious words of election: "Follow Me." Whereupon, though ignorant as yet what must be that following of Christ which should not lead him to any crown except by way of the Cross, he caught the spirit even if he understood not the letter of his Master's injunction, and directed Nathanael to Him Who is Himself the way of all men to God.

Whether or not correctly, St. Philip has been confidently identified with that unnamed disciple of whom St. Matthew and St. Luke alike record a single saying:—

He said unto another, Follow Me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.—*St. Luke* ix. 59, 60.

What we know certainly of St. Philip is uncertainly supplemented by tradition. Thus we are informed that he was a married man, the father of several daughters: that his apostolic labours were carried on in Phrygia, where he attained a great age and where at Hierapolis he was buried, but not without first enduring scourgings and im-

prisonments for his Master's sake; until for that same dear sake he gave up his life, stoned to death as some think while nailed upon a cross; and thus losing his life saved it.

It is not ascertained on what grounds St. James "the Lord's brother" was designated as "the Less:" possibly St. James, by us styled the Great, was either his senior as an Apostle, or his elder in age, or his superior in stature; while assuredly he belonged to those three whom even amongst His own Twelve it pleased our Lord to set first: such causes have been suggested. In the list of Apostles supplied by three Evangelists, St. James the Less invariably appears as "the son of Alphæus;" and as his mother is elsewhere described as "wife of Cleophas," various conjectures have been hazarded to reconcile the two statements. Perhaps the most satisfactory is that which supposes the Apostle's father to have borne both names: a second, surmises Mary to have become the wife of two husbands successively: while an independent assertion defines Cleophas as brother to Joseph, husband of the Blessed Virgin. Forbearing further attempts at elucidation, we find that St. James' most noble title of our Lord's brother, or as we should now say His cousin, accrues to him as son of the Blessed Virgin's sister, "Mary the wife of Cleophas:" who, akin to the Mother of Sorrows not in blood merely but also in heart, stood with her by the Cross of Jesus, and brought sweet spices to the place where the Lord had lain.

St. James is reported to have been called, with his brother St. Jude, in the second year of our Lord's public

ministry. The four Gospels record no single word or deed of his as separate from those of his brother Apostles: and except for the few mentions of him already quoted from the Book of Acts and the Epistles, it is from uninspired history or legend exclusively that we gain particulars of his life. Thus we are told that in common with St. Peter and St. John he was illuminated after the Resurrection by a special gift of knowledge; and that to him personally our Lord before His Ascension commended the Church of Jerusalem: whence it followed that the Apostles, prior to their dispersion, constituted him Bishop of that once holy city.

Whosoever shall do the Will of God, the same is My brother.—*St. Mark* iii. 35.

If by birth akin to Christ, much more was St. James His brother by the tie of a holiness which the very Jews his opponents venerated, and which even from them earned for him the title of The Just. A Nazarite from his youth he fulfilled all strictest observances of self-restraint and self-denial, barely served the body in its need of clothing, and maintained, save for the one prescribed Feast of the Paschal Lamb, an unbroken abstinence. So highly was he esteemed by his own nation that it is even said he was privileged to enter at pleasure into the Holy Place, a prerogative of the priests alone; and that his countrymen aspired to touch the hem of his garment.

To consort with Christ, to love and serve Him, to follow Him afar off, is to dwell in the amiable tabernacles and in the Holy of Holies: thereby did St. James mount from sanctity to sanctity, from grace to grace, from strength to

strength. Strenuous in devotional exercises, great was his acceptance with God. In time of drought he is reported to have obtained rain from heaven: a legend which recalls the stirring words of his own Epistle (v. 16, &c.) :—

"The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit."

During several years God sheltered him from the malice of his enemies; while he fed the flock committed to his charge, and led them along the way they should go. But about the year 62 the unbelieving Jews, having become exasperated by St. Paul's appeal to Cæsar, turned their rage against St. James. Summoned before the Sanhedrim on a charge of violating the laws, and posted on the battlements of the Temple to make recantation of his faith, St. James glorified God by confessing Christ. Then from the Scribes and Pharisees arose a cry, "The Just Man also hath erred;" at which word the Saint was cast down from the battlements to the ground. There, like that Greater than he Whom in countenance he is said to have resembled, he knelt in prayer for them that slew him: there he was stoned; and there a blow on the head from a club ended his banishment, and unlocked to him the gates of New Jerusalem, within whose Temple he should thenceforward abide face to face with Him Whom his soul loved:—

"I saw no temple therein: for the Lord God Almighty and the Lamb are the Temple of it."—*Revelation* xxi. 22.

St. James was interred where he suffered martyrdom, near that temple made with hands from which the glory had departed; and the site of his grave was marked by the erection of a small column. Blind, even when in some sort drawing near to the light, the Jews traced to his death the destruction of Jerusalem.

One General Epistle conveys to us the mind of the Spirit as communicated by inspiration to St. James. In this Epistle we find, I think, an eminent patience and calmness.

Temptations are a form of joy: they work patience. Whoso lacks wisdom has but to ask of God. The lowly and the rich alike have cause for rejoicing. To endure temptation is blessed. With the Father of lights, from Whom come all good gifts, is no variableness. The engrafted word should be received with meekness. Not to bridle the tongue is to deceive the heart. The faith of our Lord Jesus Christ must not be had with respect of persons. The offender in one point is guilty of all. Faith without works is dead, being alone. Be not many masters. Blessing and cursing should not proceed from the same mouth. Let the wise man show his works with meekness of wisdom. The wisdom from above is first pure, then peaceable. The fruit of righteousness is sown in peace of them that make peace. From whence come wars and fightings? from lusts. God giveth grace to the humble. Submit to God. Whoso humbleth himself in His sight, the Lord shall lift up. Speak not evil one of another. If the Lord will, we shall live and do this or that. Be patient. Grudge not one against another. The prophets are an

example of suffering affliction and of patience. We count them happy which endure.

Therefore to him that knoweth to do good, and doeth it not, to him it is sin.—*St. James* iv. 17.

A Prayer for Sympathy of Love.

GOD of the living, to Whom all live; Who acceptest the elder and the younger; Who makest brethren to dwell together in unity, and to prefer one another in honour; Who, bringing forth from Thy treasure things new and old, didst bestow on St. Philip and St. James righteousness of the Law and grace of the Gospel, obedience of servants and adoption of sons, calls and inspirations, gifts and graces, Thy kingdom, with things of this world added thereto, daily bread, and what eye hath not seen, nor ear heard, neither hath entered into man's heart:—O God, who callest us to tread in the steps of these Thy holy Apostles, with the call give us enabling grace; that looking unto Jesus the Author and Finisher of our faith, we may for His sake look also upon the things of each other; and ourselves being weak may help the weak, bearing one another's burdens, rejoicing with them that do rejoice and weeping with them that weep; until that day when there shall not be one feeble person among our tribes, and sorrow and sighing shall flee away. To which blessedness admit us all, O our Father, for Thine Only Begotten Son's sake, Jesus Christ. Amen.

A Memorial of St. Philip and St. James.

Psalms i-viii.

St. James is sanctified from his youth :—

Blessed is the man that trusteth in the Lord, and whose hope the Lord is.

For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.—*Jeremiah* xvii. 7, 8.

Blessed is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners : and hath not sat in the seat of the scornful.

But his delight is in the law of the Lord : and in His law will he exercise himself day and night.

And he shall be like a tree planted by the water-side : that will bring forth his fruit in due season.

His leaf also shall not wither : and look, whatsoever he doeth, it shall prosper.—

Ponder my words, O Lord : consider my meditation.

O hearken Thou unto the voice of my calling, my King, and my God : for unto Thee will I make my prayer.

My voice shalt Thou hear betimes, O Lord : early in the morning will I direct my prayer unto Thee, and will look up.

For Thou art the God That hast no pleasure in wickedness : neither shall any evil dwell with Thee.

Such as be foolish shall not stand in Thy sight : for Thou hatest all them that work vanity.

Thou shalt destroy them that speak leasing : the Lord will abhor both the blood-thirsty and deceitful man.

But as for me, I will come into Thine house, even upon the multitude of Thy mercy : and in Thy fear will I worship toward Thy holy temple.—

in wicked Bethsaida, St. Philip is known of God.—

The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.—*Ezekiel* xviii. 20.

As for the ungodly, it is not so with them : but they are like the chaff, which the wind scattereth away from the face of the earth.

Therefore the ungodly shall not be able to stand in the judgment : neither the sinners in the congregation of the righteous.

But the Lord knoweth the way of the righteous : and the way of the ungodly shall perish.—

"Lord, shew us the Father." "Hast thou not known Me, Philip?"—

He that seeth Me seeth Him that sent Me.—*St. John* xii. 45.

The Lord hath heard my petition : the Lord will receive my prayer.—

St. Philip and St. James flee from Gethsemane,—

All the disciples forsook Him, and fled.—*St. Matthew* xxvi. 56.

and are desolate during the Passion,—

For these things I weep; mine eye, mine eye runneth down with water, because the Comforter that should relieve my soul is far from me.—*Lamentations* i. 16.

and whilst their Lord lies in the grave:—

In the place where He was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

There laid they Jesus.—*St. John* xix. 41, 42.

but He revealing to them His Resurrection,—

Behold My hands and My feet, that it is I Myself: handle Me, and see; for a

O Lord, rebuke me not in Thine indignation: neither chasten me in Thy displeasure.

Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.

My soul also is sore troubled: but, Lord, how long wilt Thou punish me?—

Lord, how are they increased that trouble me: many are they that rise against me.

Many one there be that say of my soul: There is no help for him in his God.—

There be many that say: Who will shew us any good?—

I am weary of my groaning; every night wash I my bed: and water my couch with my tears.

My beauty is gone for very trouble: and worn away because of all mine enemies.—

I did call upon the Lord with My voice: and He heard Me out of His holy hill.

I laid Me down and slept, and rose up again: for the Lord sustained Me.—

spirit hath not flesh and bones, as ye see Me have.—*St. Luke* xxiv. 39.

they exult therein,—

Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel.—*Isaiah* xxxvii. 23.

praise God,—

The blessing of him that was ready to perish.—*Job* xxix. 13.

and face the enemy.—

With us is the Lord our God to help us, and to fight our battles.—2 *Chronicles* xxxii. 8.

Why do the heathen so furiously rage together : and why do the people imagine a vain thing?

The kings of the earth stand up, and the rulers take counsel together : against the Lord, and against His Anointed.

Let us break Their bonds asunder : and cast away Their cords from us.

He that dwelleth in heaven shall laugh them to scorn : the Lord shall have them in derision.

Then shall He speak unto them in His wrath : and vex them in His sore displeasure.

Yet have I set My King : upon My holy hill of Sion.—

But Thou, O Lord, art my defender : Thou art my worship, and the lifter up of my head.—

I will not be afraid for ten thousands of the people : that have set themselves against me round about.

Up, Lord, and help me, O my God : for Thou smitest

They break bread from house to house.—

Freely ye have received, freely give.—*St. Matthew* x. 8.

Released from prison by an angel, they resume their ministrations.—

Out of prison he cometh to reign.—*Ecclesiastes* iv. 14.

At the Apostolic dispersion St. Philip, in the strength of the Spirit, quits Judæa,—

When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.—*Isaiah* lix. 19.

and preaches Christ: His Nativity,—

The Word was made flesh.—*St. John* i. 14.

all mine enemies upon the cheek-bone; Thou hast broken the teeth of the ungodly.—

All mine enemies shall be confounded, and sore vexed: they shall be turned back, and put to shame suddenly.—

Thou hast put gladness in my heart: since the time that their corn, and wine, and oil increased.—

Hear me when I call, O God of my righteousness: Thou hast set me at liberty when I was in trouble; have mercy upon me, and hearken unto my prayer.—

Lead me, O Lord, in Thy righteousness, because of mine enemies: make Thy way plain before my face.

For there is no faithfulness in his mouth: their inward parts are very wickedness.

Their throat is an open sepulchre: they flatter with their tongue.—

I will preach the law, whereof the Lord hath said unto me: Thou art My Son, this day have I begotten Thee.—

O Lord our Governour,

how excellent is Thy Name in all the world : Thou that hast set Thy glory above the heavens!

Out of the mouth of very babes and sucklings hast Thou ordained strength, because of Thine enemies : that Thou mightest still the enemy, and the avenger.

For I will consider Thy heavens, even the works of Thy fingers : the moon and the stars, which Thou hast ordained.

What is man, that Thou art mindful of him : and the son of man, that Thou visitest him?

Thou madest Him lower than the angels : to crown Him with glory and worship.

His Lordship over creation,—

He was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto Him.—*St. Mark* i. 13.

Thou makest Him to have dominion of the works of Thy hands : and Thou hast put all things in subjection under His feet;

All sheep and oxen : yea, and the beasts of the field;

The fowls of the air, and the fishes of the sea : and whatsoever walketh through the paths of the seas.

O Lord our Governour :

His inheritance of the heathen,—

From the rising of the sun even unto the going down of the same My Name shall be great among the Gentiles; and in every place incense shall be offered unto My Name, and a pure offering: for My Name shall be great among the heathen, saith the Lord of hosts.—*Malachi* i. 11.

His return to judgment:—

The Lord Jesus Christ, Who shall judge the quick and the dead at His appearing and His kingdom.—2 *Timothy* iv. 1.

and at length lays down life for His sake.—

how excellent is Thy Name in all the world!—

Desire of Me, and I shall give Thee the heathen for Thine inheritance: and the utmost parts of the earth for Thy possession.

Thou shalt bruise them with a rod of iron: and break them in pieces like a potter's vessel.

Be wise now therefore, O ye kings: be learned, ye that are judges of the earth.

Serve the Lord in fear: and rejoice unto Him with reverence.

Kiss the Son, lest He be angry, and so ye perish from the right way: if His wrath be kindled, (yea, but a little,) blessed are all they that put their trust in Him.—

God is a righteous Judge, strong, and patient: and God is provoked every day.

If a man will not turn, He will whet His sword: He hath bent His bow, and made it ready.

He hath prepared for him the instruments of death: He ordaineth His arrows against the persecutors.—

I will lay me down in peace, and take my rest:

Having a desire to depart, and to be with Christ; which is far better.—*Philippians* i. 23.

St. James, specially illuminated,—

Ye are the light of the world. *St. Matthew* v. 14.

rules the Church in Jerusalem,—

At this present time also there is a remnant according to the election of grace. —*Romans* xi. 5.

and preaches Christ to his unbelieving countrymen,—

To whom he expounded and testified the kingdom of God, persuading them concerning Jesus.—*Acts* xxviii. 23.

venerated by his opponents,—

Let your light so shine before men, that they may see

for it is Thou, Lord, only, that makest me dwell in safety.—

Lord, lift Thou up: the light of Thy countenance upon us.—

Salvation belongeth unto the Lord: and Thy blessing is upon Thy people.—

O ye sons of men, how long will ye blaspheme Mine honour: and have such pleasure in vanity, and seek after leasing?

Know this also, that the Lord hath chosen to Himself the Man that is godly: when I call upon the Lord, He will hear me.

Stand in awe, and sin not: commune with your own heart, and in your chamber, and be still.

Offer the sacrifice of righteousness: and put your trust in the Lord.—

O Lord my God, if I have done any such thing: or if there be any wickedness in my hands;

your good works, and glorify your Father which is in heaven.—*St. Matthew* v. 16.

and long time protected of God:—

No man is able to pluck them out of My Father's hand.—*St. John* x. 29.

called on at length to recant, he stands steadfast;—

Should such a man as I flee? and who is there, that, being as I am, would go into the temple to save his life? I will not go in.—*Nehemiah* vi. 11.

If I have rewarded evil unto him that dealt friendly with me: yea, I have delivered him that without any cause is mine enemy;

Then let mine enemy persecute my soul, and take me: yea, let him tread my life down upon the earth, and lay mine honour in the dust.—

Away from me, all ye that work vanity: for the Lord hath heard the voice of my weeping.—

O Lord my God, in Thee have I put my trust: save me from all them that persecute me, and deliver me;

Lest he devour my soul, like a lion, and tear it in pieces: while there is none to help.—

Stand up, O Lord, in Thy wrath, and lift up Thyself, because of the indignation of mine enemies: arise up for me in the judgment that Thou hast commanded.

And so shall the congregation of the people come about Thee: for their sakes therefore lift up Thyself again.—

I will give thanks unto the Lord, according to His

righteousness : and I will praise the Name of the Lord most High.—

The Lord shall judge the people ; give sentence with me, O Lord : according to my righteousness, and according to the innocency that is in me.

O let the wickedness of the ungodly come to an end : but guide Thou the just.

For the righteous God : trieth the very hearts and reins.

My help cometh of God : Who preserveth them that are true of heart.—

Turn Thee, O Lord, and deliver my soul : O save me for Thy mercy's sake.

For in death no man remembereth Thee : and who will give Thee thanks in the pit?—

Behold, he travaileth with mischief : he hath conceived sorrow, and brought forth ungodliness.

He hath graven and digged up a pit : and is fallen himself into the destruction that he made for other.

cast down from a battlement of the Temple, he prays,—

Pray for them which despitefully use you.—*St. Matthew* v. 44.

endures stoning,—

As thy days, so shall thy strength be.—*Deuteronomy* xxxiii. 25.

and is slain with a club beside the Temple.—

Shall the priest and the prophet be slain in the sanctuary of the Lord?—*Lamentations* ii. 20.

His blood lies heavy upon Jerusalem.—

Verily I say unto you, All these things shall come upon this generation.—*St. Matthew* xxiii. 36.

A prayer against Satan's kingdom,—

He knoweth that he hath but a short time.—*Revelation* xii. 12.

and for the establishment of the Church.

Ye that make mention of the Lord, keep not silence,

And give Him no rest, till He establish, and till He make Jerusalem a praise in the earth.—*Isaiah* lxii. 6, 7.

For his travail shall come upon his own head : and his wickedness shall fall on his own pate.—

Destroy Thou them, O God; let them perish through their own imaginations : cast them out in the multitude of their ungodliness; for they have rebelled against Thee.

And let all them that put their trust in Thee rejoice : they shall ever be giving of thanks, because Thou defendest them; they that love Thy Name shall be joyful in Thee;

For Thou, Lord, wilt give Thy blessing unto the righteous : and with Thy favourable kindness wilt Thou defend him as with a shield.

The Fifth and Sixth Foundations.

Sardonyx and Sardius.

THOU shalt make the breastplate of judgment. And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle.—*Exodus* xxviii. 15, 17.

And he made the breastplate of cunning work. And they set in it four rows of stones: the first row was a sardius, a topaz, and a carbuncle.—*Exodus* xxxix. 8, 10.

Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond.—*Ezekiel* xxviii. 13.

The wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And the foundations of the wall of the city were garnished with all manner of precious stones. The fifth, sardonyx; the sixth, sardius.—*Revelation* xxi. 14, &c.

Sardonyx being a stone compounded of the sard and the onyx, has its substance formed in layers of divers colours: thus a layer of grey will lie between two of brown; or one whitish and opaque, on a second which is transparent; or four layers dark and light alternately will set off each other; or a white surface will be warmed to shell-pink by a red underlying section. At first sight a Sardonyx may appear but a one-coloured mass, brown, or grey, or otherwise as the case may be: but carve into it and a second unsuspected beauty shall come to light; yea, may be, a

third and a fourth, as the master-hand guides and urges the tool deeper and deeper.

This stone has been pronounced void of mystical powers; yet should its wearer be humble, modest, pure: and if so, then much more we who ourselves are as lively stones hewn and polished for the very Temple of God:—

For thus saith the high and lofty One that inhabiteth eternity, Whose Name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.—*Isaiah* lvii. 15.

Blessed are the pure in heart: for they shall see God. —*St. Matthew* v. 8.

Sardius occupies a lodging within the very rock, which being cleft reveals the lurking treasure. It is a superior variety of cornelian, and exhibits different degrees of redness and transparency: the more vivid the red, the more precious the specimen. Its Hebrew name is traced to a root signifying "being red." This stone is both tough, and easy of workmanship; and is said to be retentive, as certainly it is susceptible, of a high polish.

Sardius of Babylon was held in good repute; and the Arabians possess a fine dark red cornelian which they imagine potent to staunch the flow of blood from a fresh wound. Even thus, as the Stauncher of our souls' life-blood, is our tender Saviour in miracle and parable set before us:—

She said, If I may touch but His clothes, I shall be whole. And straightway the fountain of her blood was dried up.—*St. Mark* v. 28, 29.

A certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine.—*St. Luke* x. 33, 34.

A throne was set in heaven, and One sat on the throne. And He that sat was to look upon like a jasper and a sardine stone.—*Revelation* iv. 2, 3.

The Sardine Stone here named has been explained as identical with the Sardius: and if, while accepting this interpretation, we adopt also that which considers the jasper of this text as indicating some gem of exceeding effulgence, we behold an awful symbol setting before us that which mortal eyes could not sustain.

Our God is a consuming fire.—*Hebrews* xii. 29.

There shall no man see Me, and live.—*Exodus* xxxiii. 20.

God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.—2 *Corinthians* iv. 6.

COWSLIPS AND VERONICA.

Each has his separate gift of God.

COWSLIPS and Veronica make fair the world in May, blooming simultaneously in a fine harmony of contrast.

The Cowslip loves moist meadows: it unfolds a crinkled leaf, and for blossom assumes a cluster of bells pendent like a golden-tipped tassel. The pale green stalk of the cluster, and pale

green calyx of each bell, gives the growing flower a tint rather delicate than brilliant: thus at first sight it belies its own richness: but lift the drooping head, and each fragrant floweret shows like a salver of gold exquisitely moulded and inlaid with a deeper honey colour. A pleasant wine, which has been reckoned promotive of

sleep, can be prepared from the blossoms, and the leaves are in a measure capable of nourishing silkworms: but perhaps the Cowslip's most obvious use is to be beautiful; and by its beauty to cheer man and woo the eyes of his heart towards God, Who made this fair creature and gave it for our solace.

Not less lovely, perhaps lovelier still, is the Germander Speedwell or Veronica. If a Cowslip mimics gold come up from the mine to earth's crust, Veronica fetches down the hue of heaven to our feet. "Speed well," it says, saluting us, and calling our thoughts skywards. Or if we consider its name of Veronica, "true image,"—the name likewise assigned to a legendary holy woman who did "what she could" to comfort our Lord under the burden of His cross,—this nobler name recalls to us the Way of Sorrows which verily is the way of heaven, and which our Saviour trod for our sakes; which St. James, like Him in spirit, and as tradition avers in face, trod following in His footsteps; which in Christ's strength and at His command we also, please God, will tread after Him.

Veronica bears a cruciform blossom easily shed, sustained by a cloven calyx. It unfolds several flowerets together, in a sort of scattered spike; closing at night, and against a damp atmosphere. Its leaves emerge from the hairy stalk in couples, with toothed edges and an outline somewhat heart-shaped: its small capsule moreover is inversely heart-shaped. Many varieties exist of Speedwell, some paler, others more deeply dyed; and they flourish profusely in widely different situations. Nor are they accounted destitute of medicinal and nutritive properties: the Dutch have even conferred upon them, for their real or imagined virtues, the name of Honour and Praise; a title worthily borne by a humble little plant which under so many endearing aspects preaches to us the love of God towards mankind.

The flowers appear on the earth.—*Song of Solomon* ii. 12.

Great or small below,
  Great or small above;
Be we Thine, whom Thou dost know
  And love:

First or last on earth,
  First or last in Heaven;
Only weighted with Thy worth,
  And shriven.

Wise or ignorant,
  Strong or weak; Amen;
Sifted now, cast down, in want:—
  But then?

Then,—when sun nor moon,
  Time nor death, finds place,
Seeing in the eternal noon
  Thy Face:

Then,—when tears and sighing,
  Changes, sorrows, cease;
Living by Thy Life undying
  In peace:

Then,—when all creation
  Keeps its jubilee,
Crowned amid Thy holy nation;
Crowned, discrowned, in adoration
  Of Thee.

St. Barnabas,

APOSTLE.

11 JUNE.

The Sacred Text.

JOSES, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet.—*Acts* iv. 36, 37.

When Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that He had spoken to him, and how he had preached boldly at Damascus in the Name of Jesus.—*Acts* ix. 26, 27.

Men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith. Then departed Barnabas to Tarsus, for to seek Saul: and when he had found him, he brought him unto Antioch. And a whole year they assembled themselves with the church, and taught much people. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world. Then the disciples determined to send relief unto the brethren which dwelt in Judæa: which also they did, and sent it to the elders by the hands of Barnabas and Saul.—*Acts* xi. 20, &c.

Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark.—*Acts* xii. 25.

There were in the church that was at Antioch certain prophets and teachers; as Barnabas . . . . . and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. And when they were at Salamis, they preached the word of God in the synagogues of the

Jews: and they had also John to their minister. And when they had gone through the isle unto Paphos, they found a certain sorcerer: which was with the deputy of the country, Sergius Paulus; who called for Barnabas and Saul, and desired to hear the word of God. But Elymas the sorcerer withstood them. . . . Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem. But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down. And the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

. . . . . .

Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God. And the next sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And the word of the Lord was published through-

out all the region. But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shook off the dust of their feet against them, and came unto Iconium.—*Acts* xiii. 1, &c.

And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed. But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of His grace, and granted signs and wonders to be done by their hands. But the multitude of the city was divided: and part held with the Jews, and part with the apostles. And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them, they were ware of it, and fled unto Lystra and Derbe, and unto the region that lieth round about: and there they preached the Gospel. And there sat a certain man at Lystra, impotent in his feet: the same heard Paul speak: who perceiving that he had faith to be healed, said, Stand upright on thy feet. And he leaped and walked. And when the people saw what Paul had done, they lifted up their voices, saying, The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. Then the priest of Jupiter brought oxen and garlands unto the gates, and would have done sacrifice with the

people. Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein: Who in times past suffered all nations to walk in their own ways. Nevertheless He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. And with these sayings scarce restrained they the people, that they had not done sacrifice unto them. And there came thither certain Jews, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead. Howbeit, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe. And when they had preached the Gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on Whom they believed. And after they had passed throughout Pisidia, they came to Pamphylia. And when they had preached the word in Perga, they went down into Attalia: and thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come, and had gathered the church

together, they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles. And there they abode long time with the disciples.—*Acts* xiv. 1, &c.

Certain men taught the brethren, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them. . . . All the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.—*Acts* xv. 1, &c.

James, Cephas, and John, gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. Only they would that we should remember the poor.—*Galatians* ii. 9, 10.

Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas: and they wrote letters by them; . . . It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul. So when they were

dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle. —*Acts* xv. 22, &c.

When Peter was come to Antioch, the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.—*Galatians* ii. 11, 13.

Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord. And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do. And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them. And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus.—*Acts* xv. 35, &c.

Have we not power to eat and to drink? Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? Or I only and Barnabas, have not we power to forbear working?—1 *Corinthians* ix. 4, &c.

BIOGRAPHICAL ADDITIONS.

BUT for my last quotation, the one solitary passage cited from St. Paul's First Epistle to the Corinthians, Holy Scripture would leave St. Barnabas at the moment of his parting asunder from his beloved fellow-worker, and would mention him no more. Human records narrate or suggest some further points concerning him.

A Levite of Cyprus, he is said to have been settled there with his family; and while yet young sent by his parents to the school of Gamaliel in Jerusalem. His name Barnabas, authoritatively explained in the Sacred Text, signifies by a second interpretation Son of a Prophet; and St. Jerome avers that he excelled in prophetic gifts: while in reference to his owning land it is alleged that, beyond the boundaries of their own country, no law forbade the Levites to purchase and hold estates. St. Barnabas is described as a man eminent among our Lord's seventy disciples: if so, his missionary consecration was derived immediately from Christ; and well might he become a Son of Consolation, whom the Consolation of Israel Himself sent unto His own. His aspect is conjectured to have exhibited a venerable and majestic comeliness: and thus at Lystra, while the eloquent St. Paul was called Mercury, St. Barnabas may the more easily have been hailed as Jupiter.

Tradition tells us that after, in St. Mark's company, St. Barnabas had returned to his native Cyprus, he once more quitted that island; and rejoining St. Paul was sent by him, with Titus, to Corinth. He has moreover been

styled the Apostle of Milan, as of a city where he preached Christ. Nevertheless as the doves to their windows, so did this tender dove-like saint return to his first home; and being full of years put on his martyr's crown where he had dwelt with his father and his mother. In Cyprus his discourses, his miracles, his daily life, set forth the Gospel and won souls to the faith. Thus was God glorified, the Church edified, Satan discomfited. Thus also were certain unbelieving Jews, beforetime his persecutors in Syria, exasperated. These came to Cypriot Salamis, and there stirred up the great men against the apostle. Then was he seized, roughly beset, insulted, tormented, stoned. And anon the mob gazed upon an aged body slain by a defacing death, and the Church bewailed her nursing father taken from her head that day, and holy Angels praised God for a sanctified soul new-born into glory, and even as one whom his mother comforteth the Son of Consolation was comforted.

The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever.—*Deuteronomy* xxix. 29.

That sharp contention which sufficed to separate two apostles, has divided no less the opinions of pious thinkers. Some have pronounced both censurable; others, both blameless; others again have supposed St. Barnabas alone in fault; this last view receiving possibly a degree of support from the distinct record of St. Paul's being recommended to the grace of God on his departure with Silas, while concerning his fellow-saint no such statement appears. Yet, after all, the point at issue must remain

secret, as not being written in Holy Scripture for our learning: what is revealed is our profitable instructor.

We see then that God was glorified, Whose good pleasure it was along this very path of disunion to send the Gospel by preachers alike inspired into two regions far asunder. The trumpets of God which had so long pealed in unison, sounding apart gave no uncertain sound: whoso heard, or whoso forbore, yet knew that a prophet was among them.

It may also be that the weaker soul of St. Mark was, by his kinsman's tenderness, rescued from being swallowed up of overmuch sorrow: and that he was even thus reserved to become, after fuller conversion, a mouthpiece of the Holy Ghost and champion of Christ.

And although we cannot disprove the suspicion of some fault, we may safely look for righteousness overmuch rather than for any graver lapse. Thus, in him who is more than once defined as "sister's son to Barnabas," our Saint may by the intuition of affection have discerned stirrings of grace and possibilities of sanctification not so clear to alien eyes: and seeing God's grace may again, as elsewhere we read, have been glad. He may have recalled that prophecy which characterized his Master as One Who would not break the bruised reed or quench the smoking flax, and have set his heart on copying so divine a pattern. He may in spirit and in a deeper sense have forestalled St. Paul's own inspired verdict:—

If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.—1 *Timothy* v. 8.

On the other hand, if in this instance St. Paul (being

angry yet not sinning) spared not, we observe that afterwards he named St. Mark with high commendation and grateful tenderness: and that about the same later period, being already such an one as Paul the aged and a prisoner of Jesus Christ, he exercised towards himself, as once towards the lagging disciple, a like unflinching justice; and sent far from him his son Onesimus begotten in his bonds, who was profitable to him and whom he would have retained.

The scorner is consumed, and all that watch for iniquity are cut off: that make a man an offender for a word, and lay a snare for him that reproveth in the gate. —*Isaiah* xxix. 20, 21.

Whitsuntide, approaching its latest, includes St. Barnabas' Day. Whitsun Day itself therefore, as well as either of its attendant feasts, can coalesce with the same festival; at such times uniting in one commemoration the Divine Comforter with the Son of Consolation, the indwelling Holy Ghost with His human temple, the Spirit of Wisdom with His mouthpiece, the Light Essential with His Light-bearer, the Lord and Giver of Life with one quickened soul:—

"God said, Let us make man in Our image, after Our likeness."—*Genesis* i. 26.

It follows however that in most years St. Barnabas' Festival occurs in one of the early weeks of Trinity-tide, and amongst many possible days may of course combine with the first Sunday not specially dedicated to contemplation of that Divine Mystery whence the entire season draws its name. And this Sunday appears to me to harmonize very sweetly with the loving character of

our saint: being itself one of those three Sundays which, ushering in the three main annual periods of active as distinguished from contemplative piety, invite us by their Epistles to prove our obedience to "the first and great commandment" by our practice of that second which "is like unto it."

On this First Sunday after Trinity the Apostle of love himself sets us our lesson of love:—

Beloved, let us love one another: for love is of God, and every one that loveth is born of God, and knoweth God. . . . . Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. . . . . If we love one another, God dwelleth in us, and His love is perfected in us. . . . . And this commandment have we from Him, That he who loveth God love his brother also.—1 *St. John* iv. 7, &c.

On Advent Sunday St. Paul enforces the same duty:—

Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. . . . . Love worketh no ill to his neighbour; therefore love is the fulfilling of the law.—*Romans* xiii. 8, 10.

And once more at Quinquagesima, the threshold of Lent, he reminds us:—

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. . . . . Charity suffereth long, and is kind; charity envieth not; . . . . is not easily provoked. . . . . Charity never faileth. . . . . And now abideth faith, hope, charity, these three; but the greatest of these is charity.—1 *Corinthians* xiii. 1, &c.

A Prayer for Goodwill of Love.

GOD of Patience and Consolation, by Whose gracious indwelling St. Barnabas became to the Church his Mother a Son of Consolation;—who having land sold it for the profit of his brethren, having insight bore witness to the sincerity of St. Paul, having knowledge preached the Gospel, having gifts used them to the glory of Christ in the edification of souls;—who being a good man full of the Holy Ghost and of faith was glad when he saw the grace of God, and being St. Paul's elder in the truth occupied the second place in serving with him, and being himself a luminary withdrew not from the other's exceeding effulgence, and who thus hath left a shining light for our guidance, even his own example for our imitation:—Give us such good will, I beseech Thee, O God All-gracious, that with free hearts we too may love and serve Thee and our brethren; Thy grace in us stirring up and not neglecting, Thy gifts to us using and not abusing, Thine appointment rejoicing in without grudging, Thy choice making our choice and Thy pleasure our pleasure; that with one voice, great and small in unison, we may praise Thee for all our higher and all our lower vocations, and having thus the mind of Christ may begin Heaven on earth, and exercise ourselves therein till that day when Heaven where love abideth shall seem no strange habitation to us. For His only sake Who for our sakes made Himself of no reputation, our Lord Jesus Christ. Amen.

A Memorial of St. Barnabas.

Psalms lvi–lxi.

St. Barnabas full of the Holy Ghost,—

Where the Spirit of the Lord is, there is liberty.—*2 Corinthians* iii. 17.

recognises God's grace in St. Paul,—

I thank my God upon every remembrance of you.—*Philippians* i. 3.

is called to be an Apostle,—

The Gentiles shall see thy righteousness.—*Isaiah* lxii. 2.

preaches Christ to the Jews,—

Hath God cast away His people? God forbid.—*Romans* xi. 1.

but waxing bold—

Now therefore, O God, Unto Thee, O God, will I pay my vows : unto Thee will I give thanks.

For Thou hast delivered my soul from death, and my feet from falling : that I may walk before God in the light of the living.—

Thou hast given a token for such as fear Thee : that they may triumph because of the truth.

Therefore were Thy beloved delivered : help me with Thy right hand, and hear me.—

Through God will we do great acts : for it is He that shall tread down our enemies.—

God hath spoken in His holiness, I will rejoice, and divide Sichem : and mete out the valley of Succoth.

Gilead is Mine, and Manasses is Mine : Ephraim also is the strength of My head; Judah is My lawgiver.—

I will praise God, because of His word : I have put

strengthen my hands.—*Nehemiah* vi. 9.

against them,—

The Lord God of their fathers sent to them by His messengers, rising up betimes, and sending; because He had compassion on His people, and on His dwelling place:

But they mocked the messengers of God, and despised His words.—2 *Chronicles* xxxvi. 15, 16.

my trust in God, and will not fear what flesh can do unto me.—

Whensoever I call upon Thee, then shall mine enemies be put to flight: this I know; for God is on my side.

In God's word will I rejoice: in the Lord's word will I comfort me.

Yea, in God have I put my trust: I will not be afraid what man can do unto me.—

The ungodly are froward, even from their mother's womb: as soon as they are born, they go astray, and speak lies.

They are as venomous as the poison of a serpent: even like the deaf adder that stoppeth her ears;

Which refuseth to hear the voice of the charmer: charm he never so wisely.—

They go to and fro in the evening: they grin like a dog, and run about through the city.

Behold, they speak with their mouth, and swords are in their lips: for who doth hear?—

turns to the Gentiles.—
I said, Behold Me, behold Me, unto a nation that was not called by My Name.—*Isaiah* lxv. 1.

Afterwards, set on by Jews and Gentiles,—
In the end of years they shall join themselves together.—*Daniel* xi. 6.

he escapes.—
He will keep the feet of His saints.—1 *Samuel* ii. 9.

Set up Thyself, O God, above the heavens : and Thy glory above all the earth.—

Stand up, O Lord God of hosts, Thou God of Israel, to visit all the heathen : and be not merciful unto them that offend of malicious wickedness.—

Moab is My wash-pot; over Edom will I cast out My shoe : Philistia, be thou glad of Me.

Who will lead Me into the strong city : who will bring Me into Edom?—

Be merciful unto me, O God, for man goeth about to devour me : he is daily fighting, and troubling me.

Mine enemies are daily in hand to swallow me up: for they be many that fight against me, O Thou most Highest.

Nevertheless, though I am sometime afraid : yet put I my trust in Thee.—

But Thou, O Lord, shalt have them in derision : and Thou shalt laugh all the heathen to scorn.—

They have laid a net for my feet, and pressed down my soul : they have digged

At Lystra, hailed as Jupiter,—

But the Lord is the true God.—*Jeremiah* x. 10.

he rends his clothes.—

This day is a day of trouble, and of rebuke, and of blasphemy.—*Isaiah* xxxvii. 3.

Day by day he prays for the overthrow of God's enemies,—

Oh that Thou wouldest rend the heavens, that Thou wouldest come down, that the mountains might flow down at Thy presence,

As when the melting fire burneth, the fire causeth the waters to boil, to make Thy Name known to Thine adversaries, that the nations may tremble at Thy presence!—*Isaiah* lxiv. 1, 2.

a pit before me, and are fallen into the midst of it themselves.—

Are your minds set upon righteousness, O ye congregation: and do ye judge the thing that is right, O ye sons of men?

Yea, ye imagine mischief in your heart upon the earth: and your hands deal with wickedness.—

My strength will I ascribe unto Thee: for Thou art the God of my refuge.—

O be Thou our help in trouble: for vain is the help of man.—

Break their teeth, O God, in their mouths; smite the jaw-bones of the lions, O Lord: let them fall away like water that runneth apace; and when they shoot their arrows let them be rooted out.

Let them consume away like a snail, and be like the untimely fruit of a woman: and let them not see the sun.

Or ever your pots be made hot with thorns: so let indignation vex him, even as a thing that is raw.—

Slay them not, lest my people forget it : but scatter them abroad among the people, and put them down, O Lord, our defence.

For the sin of their mouth, and for the words of their lips, they shall be taken in their pride : and why? their preaching is of cursing and lies.

Consume them in Thy wrath, consume them, that they may perish : and know that it is God that ruleth in Jacob, and unto the ends of the world.—

and for the establishment of the Church :—

Now the city was large and great : but the people were few therein, and the houses were not builded. — *Nehemiah* vii. 4.

Hast not Thou cast us out, O God : wilt not Thou, O God, go out with our hosts?—

Thou shalt grant the King a long life : that His years may endure throughout all generations.

He shall dwell before God for ever : O prepare Thy loving mercy and faithfulness, that they may preserve Him.

So will I alway sing praise unto Thy Name: that I may daily perform my vows.—

confirming disciples,—

My brethren, be strong in

The righteous shall rejoice when he seeth the

the Lord, and in the power of His might.—*Ephesians* vi. 10.

vengeance : he shall wash his footsteps in the blood of the ungodly.

So that a man shall say, Verily there is a reward for the righteous : doubtless there is a God that judgeth the earth.—

God sheweth me His goodness plenteously : and God shall let me see my desire upon mine enemies.—

and setting forth God's highway of tribulation.—

It is a faithful saying : For if we be dead with Him, we shall also live with Him :

If we suffer, we shall also reign with Him.—2 *Timothy* ii. 11, 12.

As for me, I will sing of Thy power, and will praise Thy mercy betimes in the morning : for Thou hast been my defence and refuge in the day of my trouble.

Unto Thee, O my strength, will I sing : for Thou, O God, art my refuge, and my merciful God.—

With St. Paul he carries the letter of consolation to the Gentile Church.—

Stand fast therefore in the liberty wherewith Christ hath made us free.—*Galatians* v. 1.

My heart is fixed, O God, my heart is fixed : I will sing, and give praise.

Awake up, my glory; awake, lute and harp : I myself will awake right early.

I will give thanks unto Thee, O Lord, among the people : and I will sing unto Thee among the nations.

For the greatness of Thy mercy reacheth unto the heavens : and Thy truth unto the clouds.

Set up Thyself, O God, above the heavens : and Thy glory above all the earth.—

His lapse at Antioch.— If we say that we have no sin, we deceive ourselves.—1 *St. John* i. 8.

Thou tellest my flittings; put my tears into Thy bottle : are not these things noted in Thy book?—

O God, Thou hast cast us out, and scattered us abroad : Thou hast also been displeased; O turn Thee unto us again.

Thou hast moved the land, and divided it : heal the sores thereof, for it shaketh.

Thou hast shewed Thy people heavy things : Thou hast given us a drink of deadly wine.—

Hear my crying, O God : give ear unto my prayer.

From the ends of the earth will I call upon Thee : when my heart is in heaviness.—

Certain Jews in former times his opponents,— Ye are of your father the devil, and the lusts of your father ye will do. He was

And in the evening they will return : grin like a dog, and will go about the city.

They will run here and

a murderer from the beginning.—*St. John* viii. 44.

in his old age stir up persecution against him,—

Rejoice not against me, O mine enemy : when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me.—*Micah* vii. 8.

he is maltreated,—

The faces of elders were not honoured. — *Lamentations* v. 12.

there for meat : and grudge if they be not satisfied.—

They daily mistake my words : all that they imagine is to do me evil.

They hold all together, and keep themselves close : and mark my steps, when they lay wait for my soul.

Shall they escape for their wickedness : Thou, O God, in Thy displeasure shalt cast them down.—

Deliver me from mine enemies, O God : defend me from them that rise up against me.

O deliver me from the wicked doers : and save me from the blood-thirsty men.

For lo, they lie waiting for my soul : the mighty men are gathered against me, without any offence or fault of me, O Lord.

They run and prepare themselves without my fault : arise Thou therefore to help me, and behold.—

Be merciful unto me, O God, be merciful unto me, for my soul trusteth in Thee : and under the shadow of Thy wings shall be my re-

and stoned.—

He setteth an end to darkness, and searcheth out all perfection : the stones of darkness, and the shadow of death.—*Job* xxviii. 3.

fuge, until this tyranny be over-past.

I will call unto the most high God : even unto the God that shall perform the cause which I have in hand.

He shall send from heaven : and save me from the reproof of him that would eat me up.

God shall send forth His mercy and truth : my soul is among lions.

And I lie even among the children of men, that are set on fire : whose teeth are spears and arrows, and their tongue a sharp sword.—

O set me up upon the Rock that is higher than I : for Thou hast been my hope, and a strong tower for me against the enemy.

I will dwell in Thy tabernacle for ever : and my trust shall be under the covering of Thy wings.

For Thou, O Lord, hast heard my desires : and hast given an heritage unto those that fear Thy name.

HONEYSUCKLE.

Lavish sweetness.

HONEYSUCKLE is a name of sweetness, and stands for a flower of exuberant sweetness. Its many-headed blossom groups together a number of actual honey-cups: these being elongated and narrow, it happens that sometimes a bulky bee cannot reach their store, and then other insects will puncture the tube towards its base and draw off and feast on the juice within. Delicious fragrance breathes from this plant, making sweet the noontides of its bloom and embalming the evenings after rain. Choice beauties grace it: nothing of gorgeousness or strong contrast, but tender tints of pink and straw yellow, with white for a scentless variety. Its flowers are elegant, and by combination rich: the blossom-tubes spring from a common circular base, and broaden into a fair head curving freely, light of structure and feathered with stamens. The bloom is succeeded by crowded clusters of red berries, which, harbouring no poison, afford food to birds. In size the berries differ conspicuously: sometimes one in a cluster will wax as large as a currant, its neighbours balancing such excess by their own comparative smallness.

The Honeysuckle is also called by the name of Woodbine, supposed to be derived from wood-bind; and aptly it is so designated: for while it enjoys only scant strength

of its own, it spreads afar along supporting hedgerows, and mounts aloft by twining around trees, linking branch

to branch and weaving isolated stems into bowers. So truly is to embrace one of its characteristic features, that its own leaf sometimes encircles the stalk from which it

springs; till we cannot decide whether to clasp or to store honey be its chief gift.

What is sweeter than honey?—*Judges* xiv. 18.

Now when we had discovered Cyprus, we left it on the left hand.—*Acts* xxi. 3.

We sailed under Cyprus, because the winds were contrary.—*Acts* xxvii. 4.

St. Barnabas, with John his sister's son,
Set sail for Cyprus; leaving in their wake
That Chosen Vessel, who for Jesus' sake
Proclaimed the Gentiles and the Jews at one.
Divided while united, each must run
His mighty course not hell should overtake;
And pressing toward the mark must own the ache
Of love, and sigh for heaven not yet begun.
For saints in lifelong exile yearn to touch
Warm human hands, and commune face to face;
But these we know not ever met again:
Yet once St. Paul at distance overmuch
Just sighted Cyprus; and once more in vain
Neared it and passed;—not there his resting-place.

St. John,

BAPTIST.

24 JUNE.

The Sacred Text.

BEHOLD, I will send My messenger, and he shall prepare the way before Me.—*Malachi* iii. 1.

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers.—*Malachi* iv. 5, 6.

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. The voice said, Cry. And he said, What shall I cry?—*Isaiah* xl. 3, 6.

There was in the days of Herod, a certain priest named Zacharias: and his wife was of the daughters of Aaron, and her name was Elisabeth. And they had no child, because that Elisabeth was barren, and they both were now well stricken in years. And while he executed the Priest's office before God, his lot was to burn incense when he went into the temple of the Lord. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But

the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. And the people waited for Zacharias, and marvelled that he tarried so long in the temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless. And as soon as the days of his ministration were accomplished, he departed to his own house. And after those days his wife Elisabeth conceived.—*St. Luke* i. 5, &c.

Mary went into the hill country, into a city of Judah; and entered into the house of Zacharias, and saluted Elisabeth. And when Elisabeth heard the salutation of

Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost. And said, Whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.—*St. Luke* i. 39, &c.

Now Elisabeth's full time came that she should be delivered; and she brought forth a son. And on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, saying, His name is John. And his mouth was opened immediately, and he spake, and praised God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa. And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways; to give knowledge of salvation unto His people by the remission of their sins, through the tender mercy of our God. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.—*St. Luke* i. 57, &c.

There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He

was not that Light, but was sent to bear witness of that Light.—*St. John* i. 6, &c.

It is written in the prophets; Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee. John did baptize in the wilderness and preach the baptism of repentance, for the remission of sins. Saying, repent ye, for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight. And this same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance; and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit, is hewn down, and cast into the fire. And the people asked him, What shall we do then? He answereth, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you. And the soldiers likewise de-

manded of him, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages. And many other things in his exhortation preached he unto the people. And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not; John answered, saying unto them all, I indeed baptize you with water; but One mightier than I cometh, the latchet of Whose shoes I am not worthy to stoop down and unloose. He shall baptize you with the Holy Ghost, and with fire. Whose fan is in His hand, and He will throughly purge His floor, and will gather the wheat into His garner; but the chaff He will burn with fire unquenchable.—*St. Mark* i. 2, &c.; *St. Matthew* iii. 2, &c.; *St. Luke* iii. 10, &c.

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad Him, saying, I have need to be baptized of Thee, and comest Thou to me? And Jesus answering, said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered Him. And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and he saw the Spirit of God descending like a dove, and lighting upon Him.—*St. Matt.* iii. 13–16.

John bare witness of Him, and cried, saying, This was He of Whom I spake, He that cometh after me is preferred before me: for He was before me. And this is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth One among you, Whom ye know not; He it is, Who coming after me is preferred before me, Whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, Which taketh away the sin of the world. This is He of Whom I said, After me cometh a Man Which is preferred before me: for He was before me. And I knew Him not: but that He should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him. And I knew Him not: but He that sent me to baptize with water, the Same said unto me, Upon Whom thou shalt see the Spirit descending, and remaining on Him, the Same is He which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God. Again the next day after John stood, and two of his disciples; and looking upon Jesus, as He walked, he saith, Behold the Lamb of God!—*St. John* i. 15, &c.

John was baptizing in Ænon near to Salim, because there was much water there. For John was not yet cast into prison. Then there arose a question between some of John's disciples and the Jews about purifying. And

they came unto John, and said unto him, Rabbi, He that was with thee beyond Jordan, to Whom thou barest witness, behold, the Same baptizeth, and all men come to Him. John answered, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before Him. He that hath the bride is the Bridegroom: but the friend of the Bridegroom, which standeth and heareth Him, rejoiceth greatly because of the Bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: He that cometh from heaven is above all. And what He hath seen and heard, that He testifieth; and no man receiveth His testimony. He that hath received His testimony hath set to his seal that God is true. For He Whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him. The Father loveth the Son, and hath given all things into His hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.—*St. John* iii. 23, &c.

Jesus made and baptized more disciples than John, (though Jesus Himself baptized not, but His disciples).—*St. John* iv. 1, 2.

When Jesus had heard that John was cast into prison, He departed into Galilee. For Herod had laid hold on John, and bound him, and put him in prison, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done. For John had said unto Herod, It is not lawful for thee to have thy

brother's wife. Therefore Herodias had a quarrel against him, and would have killed him; but she could not. For Herod feared John, knowing that he was a just man, and an holy, and observed him; and when he heard him, he did many things, and heard him gladly. And when he would have put him to death, he feared the multitude, because they counted him as a prophet.—*St. Matthew* iv. 12; xiv. 3, 5; *St. Luke* iii. 19; *St. Mark* vi. 18, &c.

Jesus said unto them, I know that the witness which he witnesseth of Me is true. Ye sent unto John, and he bare witness unto the truth. He was a burning and a shining light: and ye were willing for a season to rejoice in his light. But I have greater witness than that of John.—*St. John* v. 19, &c.

When John had heard in the prison the works of Christ, he sent two of his disciples, and said unto Him, Art Thou He that should come, or do we look for another? When the men were come unto Him, they said, John Baptist hath sent us unto Thee, saying, Art Thou He that should come, or look we for another? And in the same hour, He cured many of their infirmities, and plagues, and of evil spirits, and unto many that were blind He gave sight. Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he whosoever shall not be offended in Me. And when the messengers of John were departed, He began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they which are

gorgeously apparelled, and live delicately, are in kings' courts. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. For this is he of whom it is written, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee. Verily I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias which was for to come.—*St. Matthew* xi. 2, &c.; *St. Luke* vii. 20, &c.

All the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. And the Lord said, John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.—*St. Luke* vii. 29, &c.

And the disciples of John used to fast: and they come and say unto Him, Why do the disciples of John fast often, and make prayers, but Thine eat and drink?—*St. Mark* ii. 18; *St. Luke* v. 33.

When Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. Whereupon he promised with an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger. And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he com-

manded it to be given her. And he sent, and beheaded John in the prison. And his head was brought in a charger, and given to the damsel: and she brought it to her mother. And his disciples came, and took up the body, and buried it, and went and told Jesus.—*St. Matthew* xiv. 6, &c.

Jesus said unto them, Elias truly shall first come, and restore all things. But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. The disciples understood that He spake unto them of John the Baptist.—*St. Matthew* xvii. 11, &c.

Many resorted unto Him, and said, John did no miracle: but all things that John spake of this Man were true.—*St. John* x. 41.

BIOGRAPHICAL ADDITIONS.

TRADITION and profane history hand down some interesting details supplementary to the sacred outline of the Gospel. The Jewish Rabbins suppose St. John Baptist's birth to have taken place at Hebron: by others it is assigned to Jutta, a city of Judah. His name of John, imposed by the direct command of God, conveys "grace," or "favour," or "mercy" to Hebrew ears. A legend recounts how to deliver him from slaughter among the Holy Innocents of Bethlehem, his mother fled with him into the desert; Zacharias refusing an answer to Herod's jealous questionings was slain; and after the holy Elisabeth's death St. John, being thus forsaken of father and mother, was in very truth, and as the word of promise ensures, taken up by the Lord, Who appointed Angels to be his guardians.

The desert of his residence, wild as it was and mountainous, was yet no region of utter barrenness; but afforded, as the inspired narrative implies, some degree of nourishment. The locust of St. John's austere diet has been conjectured by some persons to be not the devastating insect so named, but a vegetable seed-pod; and neither interpretation seems to violate the requirements of the Mosaic Law or the customs of the country. His raiment of camel's hair is considered identical with the sackcloth of mourners and of the elder prophets.

St. John's preaching stirred up the southern region of Palestine, and resulted in thousands submitting to his baptism of repentance. Among all those multitudes of avowed sinners who flocked to him, we know not that he mistrusted any save Pharisees and Sadducees. Now Pharisee, as some explain the word, signifies "separated," and Sadducee "just." Thus out of their own mouths do these stand condemned: for the Pharisee whose spirit one text sums up, "I am holier than thou," did in very deed separate himself, but it was from Abraham and from the Seed and Saviour of Abraham; while the Sadducee, setting up for himself a standard of righteousness, submitted not unto the righteousness of God. Instead of a blessing, these men challenged a curse; being a generation of vipers, less acceptable than stones.

Something not specified underlies two of St. John's declarations, as becomes obvious when we place them side by side:—"I have need to be baptized of Thee,"—"I knew Him not."—

How then knew he not Him, whilst yet he felt his need

of baptism at His hands? For the Divine clue to the Person of the Messiah, that descent of the Dove to which the Baptist himself appeals, seems evidently not to have been vouchsafed until the moment of our Lord's own consummated baptism. One commentator suggests that it pleased Jesus with His own lips to state to St. John the fact of His being the Messiah, and that on this assurance the Baptist humbled himself. But a dear friend, to whom my book and I owe much, has started on the same subject a second and, I think, not less edifying train of thought. It is definitely stated of St. John's penitents that they confessed their sins: our all-perfect Saviour had no sins to confess: He therefore even to the natural apprehension of His imperfect saint, must have stood alone, on heights of sanctity which the Baptist himself could not scale. And as afterwards our Lord's foremost follower was moved by a manifestation of superhuman power to fall down, saying, "Depart from me; for I am a sinful man, O Lord:" so now His forerunner, abashed at the radiance of incarnate Innocence, pleaded, "I have need to be baptized of Thee, and comest Thou to me?"

Collating uninspired with inspired history, we notice that Josephus assigns a second but not discrepant motive for Herod's imprisonment of St. John Baptist. The Jewish chronicler traces that evil act to the monarch's jealousy of St. John's apparently unlimited popular influence. If so, one sin played into the hands of another: until he who had heard preaching gladly and done many things after the commandment, made himself twofold more the child of hell than he had been before the mes-

sage of God sounded in his ears. The castle and prison of Machærus where Herod Antipas immured St. John, was a palace stronghold built by Herod the Great on the Arabian frontier of his dominions. Here, as seems probable, while marching against Aretas king of Arabia Petræa in prosecution of a quarrel bred of the infamous connection between the brother and sister-in-law, Herod about the time of the Passover held his birthday feast; here the daughter of Herodias dancing before him pleased him; and here a shameless Jezebel did to the second Elias whatsoever she listed. Nor was this blood-shedding an offence wrought against God only, Who beareth long and keepeth silence: as is alleged, it outraged no less the custom of Rome, which claimed such high festivals as seasons of pardon and grace, not of condemnation or death. And among certain of the Jews an opinion gained credence that the subsequent destruction of Herod's army came to pass as God's judgment upon this very crime, whereby Herod slew a good man and a preacher of righteousness.

They consider not in their hearts that I remember all their wickedness: now their own doings have beset them about; they are before My face. They make the king glad with their wickedness, and the princes with their lies. They are all adulterers, as an oven heated by the baker, who ceaseth from raising after he hath kneaded the dough, until it be leavened. In the day of our king the princes have made him sick with bottles of wine; he stretched out his hand with scorners.—*Hosea* vii. 2, &c.

Under many aspects solitary, St. John Baptist stands

alone in being that one among Christ's saints whose entire career, from the prophecy of his birth down to that personal renown which outlived his brief mortal life, is recorded in the Gospel: in this, as in much besides, was he made like unto the Greater than he. The same Archangel announced the birth of both; in celebration of those births, the same two righteous persons being filled with the Holy Ghost in outbursts of thanksgiving spake of both. When the Word should preach, the solitary Voice first cried out: when the King would come unto His own, the one Messenger made ready His way before Him: or ever the Sun of Righteousness arose, a better son of the morning, Lucifer, light-bearer, dawned not to fall but to shine on for ever and ever: or ever the Uncreated Light sprang up, a Lamp was kindled. Alone of all mankind, so far as we read, the Baptist laid down life for the Truth while yet the Truth spake on earth. In his youth secluded in the deserts, in his maturity secluded in Herod's prison, he yet through the burden and heat of his intermediate day stood, in one sense, then most utterly aloof and alone, when he was sent to point out Christ to others, not himself on fleshly feet to follow Him. As once his Lord spake, saying, "This Voice came not because of Me, but for your sakes," so was the blessed Baptist made like unto a voice uttered not for his own sake but for that of others. While he baptized unto repentance the Heaven rejoiced, for there is joy in the presence of the Angels of God over one sinner that repenteth; while he pointed out Christ the earth was glad, for this is He that taketh away the sin of the world: nevertheless he himself rejoiced not nor was glad save as a penitent heading penitents, as a sinner

awaiting cleansing, as a friend standing only without and listening to the Bridegroom's voice.

Yet this is he whom the Lord praised (reverently be it spoken) with what seems a burst of human admiration as well as of divine approval: with such words of emphatic praise as those all-true Lips while they spake on earth are recorded but few times indeed to have uttered concerning any living person. With them perhaps we may parallel: "Behold an Israelite indeed, in whom is no guile!" "I have not found so great faith, no, not in Israel": "O woman, great is thy faith": "Blessed art thou, Simon-Bar-jona: for flesh and blood hath not revealed it unto thee, but My Father." To which let us add three sentences of most precious tenderness: "She loved much": "One thing is needful: and Mary hath chosen that good part": "She hath done what she could."

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord."—*Isaiah* xl. 3.

This mighty Prophet of whom the elder prophets prophesied, this Voice predicted of old time, this Forerunner who prepared the way of the Lord, this Mouthpiece of mankind which hailed the Lamb of God, in what wilderness spake he, to what nation, with what breath? The Wilderness of Judæa was trodden by his fleshly feet, the Children of Israel heard his message, the breath of mortal man was in his nostrils: nevertheless, was this the end? Awe-struck, wondering, athirst for knowledge while fearful of exceeding the limits of our revelation, the eyes of our heart yet turn towards that wilderness of all wildernesses, "the pit wherein is no water;" there we discern a con-

gregation of Israelites indeed, even the King's own prisoners; and there (it may be: God knoweth) we hear with spiritual ears the disembodied Voice proclaim to disembodied worthies whose redemption is well-nigh wrought: "Behold the Lamb of God, which taketh away the sin of the world." For as St. John Baptist's birth preceded by a brief space the Birth of our Lord, so by a like brief space did his death precede Christ's atoning Death: and he who on earth had pointed out the only Saviour, may in that other long-expectant world have proclaimed the fast-fulfilling fulness of time, "Turn you to the Strong Hold, ye prisoners of hope."

And further. If we think it not profitless to meditate on a belief held by many persons, that when our Divine Redeemer ascended up to His Glory He went not (as once) alone, but travelling in the greatness of His strength was girt by the spiritual princes and peers of His ancient Israel, then the Triumph which eye hath not seen arises before our mental vision; and as it soars up the heights of Zion, even though all is occult, impenetrable, unutterable, we yet hear once more a Voice (and know not whether it is still that same forerunning Voice),—we hear a Voice as of a trumpet summoning the Heavenly Gates:—"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in." "Who is this King of Glory?" "The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of Glory shall come in." "Who is this King of Glory?" "The Lord of hosts, He is the King of Glory."—*Psalm* xxiv. 7–10.

Truly we possess no measure wherewith to mete the gifts of God to His saints; nor doth any but the Omniscient grasp the fulness of that blessed word, "their works do follow them."

And yet once again we read in unfulfilled parable:—"And at midnight there was a cry made, Behold, the Bridegroom cometh; go ye out to meet Him."—*St. Matt.* xxv. 6.

A Prayer for Conformity to God's Will.

GOD, Whose Presence is the Holy of Holies: by Whose Will, at Whose Word, made like unto the trump of the Archangel, the Voice sounded; denouncing sinners, preaching repentance and righteousness, proclaiming the Kingdom of Heaven already at men's doors, proclaiming the King standing in their midst, and the axe laid unto the root of the trees; Thine be the glory, O our God, as Thine are the gifts of this Thy Saint: for by the fiat of Thy Will St. John Baptist, prophesied of from old time, was born beyond the probability of nature, grew up in holy seclusion, lived in austere penitence, directed others to Christ, yet himself abode far off in patient obedience: Grant us, we pray Thee, after his pattern to obey Thy commandment whereunto soever Thou mayest call us; to accept what Thou bestowest, to forego what thou deniest: and thus labouring and enduring unto the end, after the weariness and painfulness of this mortal life are fulfilled, to go home as the Baptist hath gone home from promise to possession, from

longing to love, from sympathy of friendship to intimacy of union, from interval of space to oneness with Jesus.

Even so on our better birthday, from prison and bondage of corruption set us also free, for Thine only Son's sake, the same our Lord Jesus. Amen.

A Memorial of St. John Baptist.

Psalms cxvi-cxix. to *v.* 32.

The prayer of Zacharias hath been accepted,—

Men ought always to pray, and not to faint.—*St. Luke* xviii. 1.

rejoicing, he embraces a son.—

I have gotten a man from the Lord.—*Genesis* iv. 1.

"Blessed be the Lord God of Israel:"—

Blessed be Thy glorious Name, which is exalted above all blessing and praise. —*Nehemiah* ix. 5.

"He hath visited and redeemed His people:"—

God sent not His Son into the world to condemn the world; but that the world through Him might be saved. —*St. John* iii. 17.

I am well pleased: that the Lord hath heard the voice of my prayer;

That He hath inclined His ear unto me: therefore will I call upon Him as long as I live.—

The voice of joy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to pass.—

O give thanks unto the Lord, for He is gracious: and His mercy endureth for ever.—

The right hand of the Lord hath the pre-eminence: the right hand of the Lord bringeth mighty things to pass.—

Christ, Light of the Gentiles, and Peace of Israel.—

Of the increase of His government and peace there shall be no end. —*Isaiah* ix. 7.

St. John Baptist dwells in the desert,—

It is no place of seed, or of figs, or of vines, or of pomegranates.—*Numbers* xx. 5.

the Word of God comes to him,—

Go and cry in the ears of Jerusalem.—*Jeremiah* ii. 2.

O praise the Lord, all ye heathen : praise Him, all ye nations.

For His merciful kindness is ever more and more towards us : and the truth of the Lord endureth for ever. Praise the Lord.—

Blessed are those that are undefiled in the way : and walk in the law of the Lord.

Blessed are they that keep His testimonies : and seek Him with their whole heart.

For they who do no wickedness : walk in His ways.—

Take from me the way of lying : and cause Thou me to make much of Thy law.

I have chosen the way of truth : and Thy judgments have I laid before me.—

Behold, O Lord, how that I am Thy servant : I am Thy servant, and the son of Thine handmaid; Thou hast broken my bonds in sunder.

I will offer to Thee the sacrifice of thanksgiving : and will call upon the Name of the Lord.

I will pay my vows unto the Lord, in the sight of all His people : in the courts of the Lord's house, even in

he goes forth to preach,—

Thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.—*Jeremiah* i. 7.

and baptize unto repentance,—

O Jerusalem, wash thine heart from wickedness, that thou mayest be saved.—*Jeremiah* iv. 14.

but denounces the self-righteous Pharisees.—

Woe unto you, Scribes and Pharisees, hypocrites! —*St. Matthew* xxiii. 14.

"I have need to be baptized of Thee:"—

For now Thou numberest my steps: dost Thou not watch over my sin?—*Job* xiv. 16.

the midst of thee, O Jerusalem. Praise the Lord.—

Make me to understand the way of Thy commandments: and so shall I talk of Thy wondrous works.—

I will talk of Thy commandments: and have respect unto Thy ways.

My delight shall be in Thy statutes: and I will not forget Thy word.—

Wherewithal shall a young man cleanse his way: even by ruling himself after Thy word.

With my whole heart have I sought Thee: O let me not go wrong out of Thy commandments.—

Thou hast rebuked the proud: and cursed are they that do err from Thy commandments.—

O that my ways were made so direct: that I might keep Thy statutes!

So shall I not be confounded: while I have respect unto all Thy commandments.—

Blessed art Thou, O Lord: O teach me Thy statutes.—

O do well unto Thy ser-

vant : that I may live, and keep Thy word.

Open Thou mine eyes : that I may see the wondrous things of Thy law.

I am a stranger upon earth : O hide not Thy commandments from me.

My soul breaketh out for the very fervent desire : that it hath alway unto Thy judgments.—

I have acknowledged my ways, and Thou heardest me : O teach me Thy statutes.—

"Suffer it to be so now :"—

This is the Lord's doing : and it is marvellous in our eyes.

This is the day which the Lord hath made : we will rejoice and be glad in it.—

My meat is to do the Will of Him that sent Me.—*St. John* iv. 34.

then he suffered Him.—

I will thank Thee with an unfeigned heart : when I shall have learned the judgments of Thy righteousness.

I will keep Thy ceremonies : O forsake me not utterly.—

Being found in fashion as a man, He humbled Himself.—*Philippians* ii. 8.

Thy words have I hid within my heart : that I should not sin against Thee.—

I will run the way of Thy commandments : when Thou hast set my heart at liberty.—

"I saw, and bare record

I will thank Thee, for Thou

that This is the Son of God."—
One Mediator between God and men, the Man Christ Jesus.—1 *Timothy* ii. 5.

"Behold the Lamb of God,"—
God will provide Himself a Lamb for a burnt offering. —*Genesis* xxii. 8.

"Which taketh away the sin of the world."
A Lamb without blemish and without spot.—1 *St. Peter* i. 19.

"He must increase, but I must decrease."—
That which decayeth and waxeth old is ready to vanish away.—*Hebrews* viii. 13.

St. John Baptist having reproved Herod,—
Be instant in season, out

hast heard me : and art become my salvation.—

Thou art my God, and I will thank Thee: Thou art my God, and I will praise Thee.—

O give thanks unto the Lord, for He is gracious : because His mercy endureth for ever.

Let Israel now confess, that He is gracious : and that His mercy endureth for ever.

Let the house of Aaron now confess : that His mercy endureth for ever.

Yea, let them now that fear the Lord confess : that His mercy endureth for ever.—

The Lord taketh my part with them that help me : therefore shall I see my desire upon mine enemies.—

Help me now, O Lord : O Lord, send us now prosperity.

Blessed be He that cometh in the Name of the Lord : we have wished you good luck, ye that are of the house of the Lord.

God is the Lord Who hath shewed us light : bind the sacrifice with cords, yea, even unto the horns of the altar.—

Thou hast charged : that we shall diligently keep Thy commandments.—

of season; reprove, rebuke, exhort with all longsuffering and doctrine. — 2 *Timothy* iv. 2.

is cast into prison,—

It is better, if the Will of God be so, that ye suffer for well doing, than for evil doing.—1 *St. Peter* iii. 17.

but abides faithful.—

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.—*St. Matthew* v. 12.

He identifies himself with his weak disciples,—

Who is weak, and I am not weak?—2 *Corinthians* xi. 29.

and sends them to Christ.—

A Man that hath told you

With my lips have I been telling: of all the judgments of Thy mouth.—

I have stuck unto Thy testimonies: O Lord, confound me not.—

The snares of death compassed me round about: and the pains of hell gat hold upon me.

I shall find trouble and heaviness, and I will call upon the Name of the Lord: O Lord, I beseech Thee, deliver my soul.—

I have had as great delight in the way of Thy testimonies: as in all manner of riches.—

O turn from me shame and rebuke: for I have kept Thy testimonies.—

My soul cleaveth to the dust: O quicken Thou me, according to Thy word.—

My soul melteth away for very heaviness: comfort Thou me according unto Thy word.—

I believed, and therefore will I speak; but I was sore troubled: I said in my haste, All men are liars.—

It is better to trust in the Lord: than to put any confidence in man.

the truth.—*St. John* viii. 40.

King Herod keeps his oath:—

Did I fear a great multitude, or did the contempt of families terrify me?—*Job* xxxi. 34.

the Baptist is beheaded:—

Thine eyes shall see the King in His beauty: they shall behold the land that is very far off.—*Isaiah* xxxiii. 17.

It is better to trust in the Lord: than to put any confidence in princes.—

Princes also did sit and speak against me: but Thy servant is occupied in Thy statutes.

For Thy testimonies are my delight: and my counsellors.—

Gracious is the Lord, and righteous: yea, our God is merciful.

The Lord preserveth the simple: I was in misery, and He helped me.

Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

And why? Thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

I will walk before the Lord: in the land of the living.—

The Lord is on my side: I will not fear what man doeth unto me.—

Open me the gates of righteousness: that I may go into them, and give thanks unto the Lord.

This is the gate of the Lord: the righteous shall enter into it.—

dead, he yet speaketh :—

Unto me, who am less than the least of all saints, is this grace given.—*Ephesians* iii. 8.

amongst the worthies of the elder Covenant he pants toward Redemption.

I know that my Redeemer liveth.—*Job* xix. 25.

I called upon the Lord in trouble : and the Lord heard me at large.—

I shall not die, but live : and declare the works of the Lord.

The Lord hath chastened and corrected me : but He hath not given me over unto death.—

What reward shall I give unto the Lord : for all the benefits that He hath done unto me?

I will receive the cup of salvation : and call upon the Name of the Lord.

I will pay my vows now in the presence of all His people : right dear in the sight of the Lord is the death of His saints.—

All nations compassed me round about : but in the Name of the Lord will I destroy them.

They kept me in on every side, they kept me in, I say, on every side : but in the Name of the Lord will I destroy them.

They came about me like bees, and are extinct even as the fire among the thorns : for in the Name of the Lord I will destroy them.

Thou hast thrust sore at me, that I might fall : but the Lord was my help.

The Lord is my strength, and my song : and is become my salvation.—

The same Stone which the builders refused : is become the Head-stone in the corner.

St. John's Wort:

Dedicated to the Baptist.

ST. JOHN'S Wort bears the name in honour of the Baptist. Many kinds of it there be: the sort which we term "perforated," though not from actual perforations but from dottings of colour, this sort it is which most of all is accounted his own; and to this species were many high protective virtues attributed in those olden days when our forefathers used to kindle bonfires on the Eve of St. John, and to cast into them this flower.

The perforated St. John's Wort befits a hermit and martyr. A denizen it is of woods and thickets, thriving on a gravelly soil, and uplifting its golden head on a firm stem. The corolla is composed of five wide-spread petals; each petal being oftentimes lobed along one edge as if it had grown aside, or we might almost say grown out of itself in the direction of some extraneous over-mastering

attraction. The stamens, though amounting to a numerous throng, are ordered in five detached companies, suggestive of segregation amid crowds. The flower is replaced by a blackish purple berry; and as this ripens the calyx which invests it waxes crimson.

A second sort of St. John's Wort flourishes better than do most other plants under drippings of trees. A third kind bears a blossom marked with red as though it were sprinkled with blood.

Which dwell solitarily in the wood.—*Micah* vii. 14.

Sooner or later: yet at last
The Jordan must be past;

It may be he will overflow
His banks the day we go;

It may be that his cloven deep
Will stand up on a heap.

Sooner or later: yet one day
We all must pass that way;

Each man, each woman, humbled, pale,
Pass veiled within the veil;

Child, parent, bride, companion,
Alone, alone, alone.

For none a ransom can be paid,
A suretyship be made:

I, bent by mine own burden, must
Enter my house of dust;

I, rated to the full amount,
Must render mine account.

When earth and sea shall empty all
Their graves of great and small;

When earth wrapped in a fiery flood
Shall no more hide her blood;

When mysteries shall be revealed;
All secrets be unsealed;

When things of night, when things of shame,
Shall find at last a name

Pealed for a hissing and a curse
Throughout the universe:

Then Awful Judge, most Awful God,
Then cause to bud Thy rod,

To bloom with blossoms, and to give
Almonds; yea, bid us live.

I plead Thyself with Thee, I plead
Thee in our utter need:

Jesus, most Merciful of Men,
Show mercy on us then;

Lord God of Mercy and of men,
Show mercy on us then.

St. Peter,

APOSTLE.

29 JUNE.

The Sacred Text.

NDREW, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, He said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.—*St. John* i. 40, &c.

Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And He saith unto them, Follow Me, and I will make you fishers of men. And they straightway left their nets, and followed Him.—*St. Matthew*, iv. 18, &c.

When Jesus was come into Peter's house, He saw his wife's mother laid, and sick of a fever. And they besought Him for her.—*St. Matthew* viii. 14; *St. Luke* iv. 38.

He went out, and departed into a solitary place. And

Simon and they that were with him followed after Him. And when they had found Him, they said unto Him, All men seek for Thee.—*St. Mark* i. 35, &c.

He stood by the lake of Gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And He entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And He sat down, and taught the people out of the ship. Now when He had left speaking, He said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto Him, Master, we have toiled all the night, and have taken nothing: nevertheless at Thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished at the draught of the fishes which they had taken: and so was also James, and John, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed Him.—*St. Luke* v. 1, &c.

He called unto Him His disciples: and of them He chose twelve, whom also He named Apostles: Simon, whom He also named Peter.—*St. Luke* vi. 13, 14.

This know, that if the goodman of the house had

known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not. Then Peter said unto Him, Lord, speakest Thou this parable unto us, or even to all?—*St. Luke* xii. 39, &c.

Jesus said, Who touched Me? When all denied, Peter and they that were with him said, Master, the multitude throng Thee, and press Thee, and sayest Thou, Who touched Me?—*St. Luke* viii. 45.

When He came into the house, He suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.—*St. Luke* viii. 51.

Jesus went unto them, walking on the sea. And when the disciples saw Him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered Him and said, Lord, if it be Thou, bid me come unto Thee on the water. And He said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth His hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? And when they were come into the ship, the wind ceased.—*St. Matthew* xiv. 25, &c.

Many of His disciples went back, and walked no more with Him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life.

And we believe and are sure that Thou art that Christ, the Son of the Living God.—*St. John* vi. 66, &c.

He asked His disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that Thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the Living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build My Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.—*St. Matthew* xvi. 13, &c.

From that time forth began Jesus to shew unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and Chief Priests and Scribes, and be killed, and be raised again the third day. Then Peter took Him, and began to rebuke Him, saying, Be it far from Thee, Lord: this shall not be unto Thee. But He turned, and said unto Peter, Get thee behind Me, Satan: thou art an offence unto Me: for thou savourest not the things that be of God, but those that be of men. —*St. Matthew* xvi. 21, &c.

Jesus taketh with Him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and He was transfigured before them. And there

appeared unto them Elias with Moses. And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for Thee, and one for Moses, and one for Elias. For he wist not what to say; for they were sore afraid. And there was a Cloud that overshadowed them: and a Voice came out of the Cloud, saying, This is My beloved Son: hear Him. And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves. And as they came down from the mountain, He charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.—*St. Mark* ix. 2, &c.

When they were come to Capernaum, they that received tribute-money came to Peter, and said, Doth not your Master pay tribute? He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto Him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for Me and thee.—*St. Matthew* xvii. 24, &c.

Then came Peter to Him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until

seven times: but, Until seventy times seven.—*St. Matthew* xviii. 21, 22.

Then answered Peter and said unto Him, Behold, we have forsaken all, and followed Thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.—*St. Matthew* xix. 27, 28.

In the morning, as they passed by, they saw the fig-tree dried up from the roots. And Peter calling to remembrance saith unto Him, Master, behold, the fig-tree which Thou cursedst is withered away.—*St. Mark* xi. 20, 21.

As He went out of the temple, one of His disciples saith unto Him, Master, see what manner of stones and what buildings are here! And Jesus answering said unto him, There shall not be left one stone upon another, that shall not be thrown down. And as He sat over against the temple, Peter and James and John and Andrew asked Him privately, Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?—*St. Mark* xiii. 1, &c.

He sent Peter and John, saying, Go and prepare us the Passover, that we may eat. And they said unto Him, Where wilt Thou that we prepare? And He said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the Passover with My disciples? And he shall shew you

a large upper room furnished: there make ready. And they went, and found as He had said unto them: and they made ready the Passover.—*St. Luke* xxii. 8, &c.

Jesus riseth from supper, and laid aside His garments; and took a towel, and girded Himself. After that He poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded. Then cometh He to Simon Peter: and Peter saith unto Him, Lord, dost Thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto Him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with Me. Simon Peter saith unto Him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean.—*St. John* xiii. 3, &c.

Jesus was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray Me. Then the disciples looked one on another, doubting of whom He spake. Now there was leaning on Jesus' bosom one of His disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom He spake.—*St. John* xiii. 21, &c.

Simon Peter said unto Him, Lord, whither goest Thou? Jesus answered him, Whither I go, thou canst not follow Me now; but thou shalt follow Me afterwards. Peter said unto Him, Lord, why cannot I follow Thee now? I will lay down my life for Thy sake. Jesus answered him, Wilt thou lay down thy life for My sake? Verily,

verily, I say unto thee, The cock shall not crow, till thou hast denied Me thrice.—*St. John* xiii. 36, &c.

The Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. And he said unto Him, Lord, I am ready to go with Thee, both into prison, and to death. And He said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest Me.—*St. Luke* xxii. 31, &c.

Jesus saith unto them, All ye shall be offended because of Me this night. . . . But Peter said unto Him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny Me thrice. But he spake the more vehemently, If I should die with Thee, I will not deny Thee in any wise.—*St. Mark* xiv. 27, &c.

They came to a place which was named Gethsemane. And He taketh with Him Peter and James and John, and began to be sore amazed, and to be very heavy; and saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. And He went forward a little, and fell on the ground, and prayed. And He cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. And again He went away, and prayed. And when He returned, He found them asleep again, (for their eyes were heavy,) neither wist they what to answer Him. And He cometh

the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go.—*St. Mark* xiv. 32, &c.

Simon Peter having a sword drew it, and smote the High Priest's servant, and cut off his right ear. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which My Father hath given Me, shall I not drink it?—*St. John* xviii. 10, 11.

They led Jesus away to the High Priest. And Peter followed Him afar off. Simon Peter followed Jesus, and so did another disciple: that disciple went in with Jesus into the palace of the High Priest. But Peter stood at the door without. Then went out the other disciple, and brought in Peter. And the servants and officers stood there, who had made a fire of coals; for it was cold: and Peter stood with them, and warmed himself. And sat with the servants, to see the end. And as Peter was beneath in the palace, there cometh one of the maids of the High Priest: and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. Another saw him, and said, Thou art also of them. And Peter said, Man, I am not. He denied with an oath, I do not know the Man. And about the space of one hour after, another confidently affirmed, saying, Of a truth, this fellow also was with

Him: for he is a Galilean. One of the servants of the High Priest, (being his kinsman whose ear Peter cut off,) saith, Did not I see thee in the garden with Him? But he began to curse and to swear, saying, I know not this Man of Whom ye speak. And the second time, immediately while he yet spake, the cock crew. And the Lord turned, and looked upon Peter. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny Me thrice. And Peter went out, and wept bitterly.—*St. Mark* xiv. 53, &c.; *St. John* xviii. 15, &c.; *St. Matthew* xxvi. 58, &c.; *St. Luke* xxii. 58, &c.

Jesus of Nazareth, which was crucified: He is risen; He is not here. Tell His disciples and Peter that He goeth before you into Galilee: there shall ye see Him, as He said unto you.—*St. Mark* xvi. 6, 7.

Mary Magdalene runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid Him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin that was about His head, not lying with the linen clothes, but wrapped together in a place by itself. . . . As yet they knew not the Scripture, that He must rise again from the dead. Then the disciples went away again unto their own home.—*St. John* xx. 1, &c.

Christ rose again the third day: He was seen of Cephas, then of the twelve.—1 *Corinthians* xv. 3, &c.

Jesus shewed Himself again to the disciples at the sea of Tiberias. There were together Simon Peter, . . . and the sons of Zebedee, . . . Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered Him, No. And He said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. And the other disciples came in a little ship; dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes. Jesus saith unto them, Come and dine. And none of the disciples durst ask Him, Who art Thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou Me more than these? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Feed My lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou

Me? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Feed My sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou Me? Peter was grieved because He said unto him the third time, Lovest thou Me? And he said unto Him, Lord, Thou knowest all things; Thou knowest that I love Thee. Jesus saith unto him, Feed My sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake He, signifying by what death he should glorify God. And when He had spoken this, He saith unto him, Follow Me. Then Peter, turning about, seeth the disciple whom Jesus loved following. Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou Me.—*St. John* xxi. 1, &c.

When they were come in, they went up into an upper room, where abode both Peter, and James, . . . These all continued with one accord in prayer and supplication. And in those days Peter stood up in the midst of the disciples, and said, Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. . . . Of these men which have companied with us all the time that the Lord Jesus went in and out among us, . . . must one be ordained to be a witness with us of His resurrection.—*Acts* i. 13, &c.

Peter, standing up with the eleven, lifted up his voice,

and said unto them, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: . . . God hath made that same Jesus, Whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the Name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.—*Acts* ii. 14, &c.

Peter and John went up together into the temple at the hour of prayer. And a certain man lame from his mother's womb, seeing Peter and John about to go into the temple, asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the Name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ancle bones received strength. And he leaping up stood, and walked, and entered with them into the temple. And as the lame man which was healed held Peter and John, all the people ran together unto them, greatly wondering. And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The

God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified His Son Jesus. . . . Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities. And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them. And they laid hands on them, and put them in hold unto the next day: for it was now eventide. And on the morrow, when they had set them in the midst, they asked, By what power, or by what Name, have ye done this? Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, . . . Be it known unto you all, and to all the people of Israel, that by the Name of Jesus Christ of Nazareth, Whom ye crucified, Whom God raised from the dead, even by Him doth this man stand here before you whole. . . . Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. But when they had commanded them to go aside out of the council, they conferred among themselves. And they called them, and commanded them not to speak at all nor teach in the Name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard. So when they had further threatened them, they let them go. And being let go, they went to their own company, and reported all that the Chief Priests and elders had said unto them.—*Acts* iii. 1, &c.; iv. 1, &c.

Ananias, with Sapphira his wife, sold a possession, and

kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. And Ananias hearing these words fell down, and gave up the ghost. And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost.—*Acts* v. 1, &c.

By the hands of the apostles were many signs and wonders wrought among the people; insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.—*Acts* v. 12, 15.

The High Priest asked them, Did not we straitly command you that ye should not teach in this Name? Peter and the other apostles answered and said, We ought to obey God rather than men.—*Acts* v. 27, &c.

Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed. But there was a certain man, called Simon, which

beforetime in the same city used sorcery. But when they believed Philip, they were baptized, both men and women. Then Simon himself believed also: and when he was baptized, he continued with Philip. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost. Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. Then answered Simon, and said, Pray ye to the Lord for me. And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the Gospel in many villages of the Samaritans.—*Acts* viii. 5, &c.

I went up to Jerusalem to see Peter, and abode with him fifteen days.—*St. Paul to the Galatians* i. 18.

As Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda. And there he found a certain man named Æneas, which had kept his bed eight years, and was sick of the palsy. And Peter

said unto him, Æneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. And it came to pass in those days, that she was sick, and died. And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive. And he tarried many days in Joppa with one Simon a tanner.—*Acts* ix. 32, &c.

Peter went up upon the housetop to pray about the sixth hour: and he became very hungry, and would have eaten: but while they made ready, he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten any

thing that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice: and the vessel was received up again into heaven. Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius, stood before the gate, and asked whether Simon, which was surnamed Peter, were lodged there. While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them. Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come? And they said, Cornelius the centurion .... was warned from God by an holy angel to send for thee into his house, and to hear words of thee. Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him. And the morrow after they entered into Cæsarea. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man. And as he talked with him, he went in, and found many that were come together. And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean. Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me? And

Cornelius said, . . . Now therefore are we all here present before God, to hear all things that are commanded thee of God. Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (He is Lord of all:) That word, I say, ye know. . . . To Him give all the prophets witness, that through His Name whosoever believeth in Him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.—*Acts* x. 9, &c.

When Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them. But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying, . . . And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that He said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as He did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?—*Acts* xi. 2, &c.

Herod the king killed James the brother of John. And because he saw it pleased the Jews, he proceeded further

to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. Peter therefore was kept in prison: but prayer was made without ceasing of the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying. And as Peter knocked at the door of the gate, a damsel came to hearken, named

Rhoda. And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. But Peter continued knocking: and when they had opened the door, and saw him, they were astonished. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.—*Acts* xii. 1, &c.

Peter rose up, and said, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel, and believe. . . . Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.—*Acts* xv. 7, &c.

The Gospel of the uncircumcision was committed unto me, as the Gospel of the circumcision was unto Peter; (for He that wrought effectually in Peter to the apostleship of the circumcision, the Same was mighty in me toward the Gentiles:) and when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. Only they would that we should remember the poor. But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circum-

cision. And the other Jews dissembled likewise with him. But when I saw that they walked not uprightly according to the truth of the Gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?—*St. Paul to the Galatians* ii. 7, &c.

Have we not power to lead about a sister, a wife, as well as other apostles, and Cephas?—*St. Paul to the Corinthians:* 1 *Ep.* ix. 5.

BIOGRAPHICAL ADDITIONS.

THUS copious as are the details of St. Peter's career stored for us in Holy Scripture, tradition adds to them many particulars, edifying though not authoritative, and worth our treasuring for love of him who loved Jesus.

Although his age is avowedly not ascertained, St. Peter stands for the eldest as well as the foremost of the Apostles, eminent as the firstborn among brethren: and the words "when thou wast young—when thou shalt be old," I have heard cited as suggestive that at the date of the Ascension he had reached but not overpassed the middle stage of life. Early in his career he appears to have quitted his native Bethsaida, interpreted as meaning "the house of fishing," for Capernaum "the village of consolation;" both cities bordering on the Lake of Tiberias: possibly this migration took place on occasion of his marriage, as we find his "wife's mother" apparently resident in Capernaum.

Remarking on a verbal difference in the four inspired narratives of St. Peter's forewarnings and denials, one annotator informs us that the first crowing of the cock occurs about midnight, but his principal alarum towards daybreak; and this latter only is it which SS. Matthew, Luke, and John mention, while St. Mark defines the same event as the second crowing. St. Peter is said never again unmoved to have heard the cock crow: and we are told that his cheeks became furrowed by tears. He is reported to have observed habitually a very ascetic diet, though on certain occasions he partook of such food as was served to him.

Prior to any connexion of St. Peter with Rome, but subsequent to the general dispersion of the Apostles from Jerusalem, Antioch claims to have entertained him as her chief pastor during a period of seven years: in the course of which, however, he journeyed many times here or there preaching Christ.

It is uncertain whether St. Peter visited Rome. Some think he held that bishopric during twenty-five years, but not without making apostolic visitations elsewhere. His mention of "the Church that is at Babylon" (1 *St. Peter* v. 13) has excited a tumult of criticism; no such Church in the ordinary literal sense having been known for these many centuries past, or perhaps ever. St. Jerome and Eusebius (I of course quote at second-hand) explain Babylon as figuring Rome herself, in St. Peter's day the mother of idolatry and abominations. Jerusalem has been suggested as the city indicated; or Joppa; or Seleucia, entitled modern Babylon and not remote from its ancient namesake; or a literal Babylon in Egypt. Perhaps the

most satisfactory, if tenable, solution is one put forward in (Taylor's edition of) Calmet's vast elucidatory work: that the Jews bestowed the name of Babylon on any place where any section of their nation had undergone captivity.

To resume our history, or rather our traditions. The Church of St. Peter "ad vincula" is pointed out as originally the residence of Pudens, a Roman senator; and as elevated by St. Peter himself to the dignity of a Christian Church: this Pudens may perhaps be the same whose salutation St. Paul conveys to Timothy in his Second Epistle. Urged by missionary zeal St. Peter is said to have preached throughout and beyond Italy: nor are persons wanting who name England itself as among the scenes of his labours.

St. Peter and St. Paul are described while resident at Rome as foretelling circumstantially the destruction of Jerusalem. In the beginning of persecutions they often withdrew into safety: until, certified (as some think) by revelation that the time was come, they courageously went forward to encounter martyrdom. Concerning the elder Apostle a legend recounts that yielding to the solicitations of his flock he by night and unwillingly once more set out to escape persecution under Nero: but on the road, in vision, there met him the Lord Jesus journeying towards Rome, not as if to avoid but to encounter crucifixion; whereby the fugitive perceived the Will of God as touching himself, and forthwith returned whence he came. There, in St. Paul's company, tradition affirms that he was cast into the Mamertine prison, a double cave, dark, hollowed within a rock: and there abiding eight months,

the fellow-saints repaid evil by good, converting two captains of their guard with divers other persons.

At length, we are told, a day came when after scourging St. Peter was led out by the Ostian Gate; and met his death not as one who endures to the uttermost, but rather as he who embraces a friend: for of his own free will he obtained the grace that his appointed cross should excel in ignominy that on which his dearest Master had suffered, he himself being fastened to it head downwards; whether by nails or by cords we know not, perhaps by both. Thus in the year 65, under the Emperor Nero, did another gird St. Peter and carry him whither he would not: yet surely by divine grace though he would it not yet was he willing, willing of spirit if weak of flesh. And soon the weak flesh dear and precious in the sight of God, cared for by angels, honoured in the tender memory of the Church, rested in the catacombs: while the willing spirit, being safe returned to God that gave it, and offering itself to Him a free-will offering with holy worship, held in His presence its jubilee.

A Prayer for Repentance unto Love.

O LORD Jesus Christ, Who long-suffering and kind didst turn and look on Peter, silencing his reiterated denials, melting him to bitterness of weeping, sending him out into the night but not giving him over to the outer darkness, furnishing and accepting his tears, breaking and sustaining his heart, rebuking him but with

judgment, casting down but not destroying him; Thou Lord all-gracious, Who earnestly remembering him still, didst not forget his relinquishment of nets for Thee, his cleaving unto Thee when many forsook, his abiding with Thee through good and evil report, his mighty faith, his much love; O Lord the Resurrection of the dead, Who for three denials didst win from St. Peter three confessions of a love already known to Thyself rather than to him, and fulfilling the longing of his whole heart's desire didst bid him follow Thee: Good Lord, on us sinners look Thou in like compassion; move us to acceptable sorrow, win us back, receive us back. Whereto Thou sendest us, send us not except Thou go with us; into the valley of humiliation, the place of weeping but not without hope. Turn, look upon us, turn not Thy face away from us. If for three denials Thou didst exact three acts of love, grant us for our sins unnumbered love without measure: quicken our faith that we may apprehend and love Thee, and our hope that we may strain towards and love Thee, and our love that we may love Thee ever more and more. Yea, our Lord God, Who Thy very Self art love. Amen.

A Memorial of St. Peter.

Psalms cxxxix–cxliii.

St. Peter is ordained an Apostle,—

Thou art a mighty prince among us.—*Genesis* xxiii. 6.

"Lord, save me."—

Waters flowed over mine head; then I said, I am cut off.—*Lamentations* iii. 54.

"Lord, to Whom shall we go?"—

Why should I be as one that turneth aside by the flocks of Thy companions?—*Song of Solomon* i. 7.

He witnesses the Transfiguration.—

When we were with Him in the holy mount.—2 *St. Peter* i. 18.

Thou hast fashioned me behind and before: and laid Thine hand upon me.—

Lord, I call upon Thee, haste Thee unto me: and consider my voice when I cry unto Thee.—

Whither shall I go then from Thy Spirit: or whither shall I go then from Thy presence?

If I climb up into heaven, Thou art there: if I go down to hell, Thou art there also.

If I take the wings of the morning: and remain in the uttermost parts of the sea;

Even there also shall Thy hand lead me: and Thy right hand shall hold me.—

How dear are Thy counsels unto me, O God: O how great is the sum of them!

If I tell them, they are more in number than the sand: when I wake up I am present with Thee.—

"Lord, not my feet only."—

Then washed I thee with water.—*Ezekiel* xvi. 9.

Try me, O God, and seek the ground of my heart : prove me, and examine my thoughts.

Look well if there be any way of wickedness in me : and lead me in the way everlasting.—

Satan desireth to sift the Apostles as wheat.—

Skin for skin, yea, all that a man hath will he give for his life.—*Job* ii. 4.

Let the mischief of their own lips fall upon the head of them : that compass me about.

Let hot burning coals fall upon them : let them be cast into the fire, and into the pit, that they never rise up again.—

St. Peter sleeps at Gethsemane,—

As he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.—*Proverbs* xxiii. 34.

Such knowledge is too wonderful and excellent for me : I cannot attain unto it.—

smites with the sword,—

Be ye afraid of the sword: for wrath bringeth the punishments of the sword.—*Job* xix. 29.

Do not I hate them, O Lord, that hate Thee : and am not I grieved with those that rise up against Thee?

Yea, I hate them right sore : even as though they were mine enemies.—

standing with scorners, he denies Christ three times :—

Is this thy kindness to thy friend?—2 *Samuel* xvi. 17.

They have sharpened their tongues like a serpent : adder's poison is under their lips.—

the Lord turns and looks on him:—

I called for My lovers, but they deceived Me.—*Lamentations* i. 19.

I looked also upon My right hand: and saw there was no man that would know Me.—

he remembers the word of the Lord,—

After that I was instructed, I smote upon my thigh.—*Jeremiah* xxxi. 19.

O Lord, Thou hast searched me out, and known me: Thou knowest my down-sitting, and mine up-rising; Thou understandest my thoughts long before.

Thou art about my path, and about my bed: and spiest out all my ways.

For lo, there is not a word in my tongue: but Thou, O Lord, knowest it altogether.—

he weeps,—

The mighty man shall cry there bitterly.—*Zephaniah* i. 14.

For the enemy hath persecuted my soul; he hath smitten my life down to the ground: he hath laid me in the darkness, as the men that have been long dead.

Therefore is my spirit vexed within me: and my heart within me is desolate.—

repenting,—

O my God, I am ashamed and blush to lift up my face to Thee, my God.—*Ezra* ix. 6.

Set a watch, O Lord, before my mouth: and keep the door of my lips.—

I cried unto the Lord with my voice: yea, even unto the Lord did I make my supplication.

I poured out my complaints before Him : and shewed Him of my trouble.

When my spirit was in heaviness Thou knewest my path : in the way wherein I walked have they privily laid a snare for me.—

and humbling himself,—

See, O Lord, and consider; for I am become vile.—*Lamentations* i. 11.

Deliver me, O Lord, from mine enemies : for I flee unto Thee to hide me.

Teach me to do the thing that pleaseth Thee, for Thou art my God : let Thy loving Spirit lead me forth into the land of righteousness.

Quicken me, O Lord, for Thy Name's sake : and for Thy righteousness' sake bring my soul out of trouble.

And of Thy goodness slay mine enemies : and destroy all them that vex my soul; for I am Thy servant.—

he cleaves to Christ crucified,—

I went mourning without the sun: I stood up, and I cried in the congregation. —*Job* xxx. 28.

Yet do I remember the time past; I muse upon all Thy works : yea, I exercise myself in the works of Thy hands.

I stretch forth my hands unto Thee : my soul gaspeth unto Thee as a thirsty land.—

he mourns at the empty sepulchre :—

The Lord hath forsaken me,

I had no place to flee unto : and no man cared for my soul.—

and my Lord hath forgotten me.—*Isaiah* xlix. 14.

Sure I am that the Lord will avenge the poor : and maintain the cause of the helpless.—

he worships Christ risen.—

I cried unto Thee, O Lord, and said : Thou art my hope, and my portion in the land of the living.

I will see you again, and your heart shall rejoice.—*St. John* xvi. 22.

"Yea, Lord; Thou knowest that I love Thee:"—

Consider my complaint : for I am brought very low.—

A bundle of myrrh is my Well-beloved unto me.—*Song of Solomon* i. 13.

"Yea, Lord; Thou knowest that I love Thee":—

Hear my prayer, O Lord, and consider my desire : hearken unto me for Thy truth and righteousness' sake.

I am sick of love.—*Song of Solomon* ii. 5.

And enter not into judgment with Thy servant : for in Thy sight shall no man living be justified.—

Peter was grieved: . . . . "Thou knowest that I love Thee."—

Hear me, O Lord, and that soon, for my spirit waxeth faint : hide not Thy face from me, lest I be like unto them that go down into the pit.

My soul failed when He spake.—*Song of Solomon* v. 6.

O let me hear Thy loving-kindness betimes in the morning, for in Thee is my trust : shew Thou me the way that I should walk in, for I lift up my soul unto Thee.—

He endures persecutions.—

This is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.—1 *St. Peter* ii. 19.

Keep me, O Lord, from the hands of the ungodly: preserve me from the wicked men, who are purposed to overthrow my goings.

The proud have laid a snare for me, and spread a net abroad with cords: yea, and set traps in my way.—

Let their judges be overthrown in stony places: that they may hear my words, for they are sweet.—

Ananias and Sapphira: Simon Magus.—

I have no pleasure in the death of him that dieth, saith the Lord God.—*Ezekiel* xviii. 32.

Wilt thou not slay the wicked, O God: depart from me, ye blood-thirsty men.

For they speak unrighteously against Thee: and Thine enemies take Thy Name in vain.—

A man full of words shall not prosper upon the earth: evil shall hunt the wicked person to overthrow him.—

Dorcas.—

She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.—*Proverbs* xxxi. 20.

The righteous also shall give thanks unto Thy Name: and the just shall continue in Thy sight.—

St. Peter prays upon the housetop.—

Continuing instant in prayer.—*Romans* xii. 12.

Let my prayer be set forth in Thy sight as the incense: and let the lifting up of my hands be an evening sacrifice.—

"I have never eaten any

O let not mine heart be

thing that is common or unclean."
Touch not; taste not; handle not.—*Colossians* ii. 21.

Herod vexes the Church,—
He that toucheth you toucheth the apple of his eye.—*Zechariah* ii. 8.

kills St. James;—
The righteous is taken away from the evil to come.—*Isaiah* lvii. 1.

and imprisons St. Peter,—
But the word of God is not bound.—2 *Timothy* ii. 9.

for whom the Church prays without ceasing:—
Knock, and it shall be opened unto you.—*St. Matthew* vii. 7.

a light shines in the prison,—
He knoweth what is in the darkness, and the light dwelleth with him.

inclined to any evil thing: let me not be occupied in ungodly works with the men that work wickedness, lest I eat of such things as please them.—

Deliver me, O Lord, from the evil man: and preserve me from the wicked man.

Who imagine mischief in their hearts: and stir up strife all the day long.—

Our bones lie scattered before the pit: like as when one breaketh and heweth wood upon the earth.—

O deliver me from my persecutors: for they are too strong for me.

Bring my soul out of prison, that I may give thanks unto Thy Name: which thing if Thou wilt grant me, then shall the righteous resort unto my company.—

I said unto the Lord, Thou art my God: hear the voice of my prayers, O Lord.—

Let not the ungodly have his desire, O Lord: let not his mischievous imagination prosper, lest they be too proud.—

If I say, Peradventure the darkness shall cover me: then shall my night be turned to day.

eth with Him.—*Daniel* ii. 22.

Yea, the darkness is no darkness with Thee, but the night is as clear as the day : the darkness and light to Thee are both alike.

St. Peter girds himself,—

Whatsoever ye do, do all to the glory of God.—1 *Corinthians* x. 31.

For my reins are Thine : Thou hast covered me in my mother's womb.—

follows the angel,—

Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?—*Hebrews* i. 14.

O Lord God, Thou strength of my health : Thou hast covered my head in the day of battle.—

and ascribes power unto God.—

For the Lord of hosts hath purposed, and who shall disannul it?—*Isaiah* xiv. 27.

But mine eyes look unto Thee, O Lord God : in Thee is my trust, O cast not out my soul.

Keep me from the snare that they have laid for me : and from the traps of the wicked doers.

Let the ungodly fall into their own nets together : and let me ever escape them.—

St. Peter undergoes censure at Antioch,—

Rebuke a wise man, and he will love thee.—*Proverbs* ix. 8.

Let the righteous rather smite me friendly : and reprove me.

yet are his censurers also fallible.

But let not their precious balms break my head : yea,

If I justify myself, mine own mouth shall condemn me.—*Job* ix. 20.

St. Peter glorifies God by the manner of his death.—

Present your bodies a living sacrifice, holy, acceptable unto God.—*Romans* xii. 1.

I will pray yet against their wickedness.—

I will give thanks unto Thee, for I am fearfully and wonderfully made : marvellous are Thy works, and that my soul knoweth right well.

My bones are not hid from Thee : though I be made secretly, and fashioned beneath in the earth.

Thine eyes did see my substance, yet being imperfect : and in Thy book were all my members written;

Which day by day were fashioned : when as yet there was none of them.

The Seventh Foundation.

Chrysolyte.

THE wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And the foundations of the wall of the city were garnished with all manner of precious stones. The seventh, chrysolyte. —*Revelation* xxi. 14, &c.

The word Chrysolyte indicates in the Greek tongue a stone of golden tint; and has therefore been

supposed to stand not for that gem which we so designate, but rather for the topaz of modern nomenclature: while in the list of celestial foundation stones, the name topaz is equally conjectured to stand for what we now term Chrysolyte. Wherefore both jewels being according to either arrangement alike chosen, it scarcely seems of grave detriment that I should endeavour without further complications to describe each gem according to the name it now bears amongst ourselves; not pursuing further the question of identity.

By Chrysolyte then, we understand a stone of pale yellowish-green hue, transparent, translucent, and of goodly lustre. Fair as it is, and meet for a bride's ornament, yet does iron enter into its composition; iron, which stands for might of irresistible dominion. (*See* Rev. xii. 5.)

Chrysolyte is of two sorts; the precious, and the common. Precious Chrysolyte is found, though not usually, yet sometimes in masses which equal in bulk a turkey's egg: and such, although minute indeed among earth's multitude of stones, appear when jewels are in question exceptionally huge. And from this bulk and that component iron we can, I think, draw a twofold emblem: first, of the supremacy of that inherent power by which the sole Head and sole Foundation Rock of the Church subdues the world: "He shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers:"—and secondly, of the dignity of that "Cephas, by interpretation a stone," whose unexampled confession of faith won for him an unexampled blessing.

Even common Chrysolyte is beautiful. Invested with

various shades of green it more or less resembles an olive in tint; and shares the harmonious name of the fruit, being called Olivine. Thus, while the iron of the nobler Chrysolyte speaks not of peace but of a sword, the humbler more abundant kind preaches that peace with which the sword of the Spirit is not at variance; that peace of God which the world neither gives nor can take away.

As touching mystic virtues, vain superstition has assigned a protective influence to Chrysolyte. Nor hath God forgotten to be in very truth thus gracious:—

I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee.—*Isaiah* xli. 13.

The Yellow Flag.

High head, firm root.

THOUGH blossoming as well both earlier and later, the Iris group specially belongs to the month of June. It constitutes a family uplifted of head, stately of aspect, eminently uniform of design; in colouring rich, widely varied, and delicately harmonized: lovely indeed are those shades of tints which promote it to share a name with the rainbow.

Let us take for our subject the Yellow Flag or Iris, which frequents river banks, marsh lands, and pools; not disdaining to unfurl even from ditches its golden standard, adorned with rare gradations of texture and pencillings of colour. That which it craves is water: and thence,

whether presented to it in sweet running shallows or in cups of stagnant ponds, it sucks uncontaminated nourishment, thriving on food convenient for it; swaying and stooping amid shifting winds and ripples, yet steadied by its great creeping root as by an anchor.

Three is, so to speak, the dominant number of the Iris. The petals of the blossom are three; the inner petal-like structure is threefold, each section terminating in a cloven or double tip delicately notched along the edges. In

September the stalks appear decked, in lieu of flowers, with green capsules from two to three inches long; each of these forming a triple vessel, and containing in three divisions many pale brown seeds. The foliage shoots up stiff and erect, of a clear green; often overtopping the blossom which, emerging from a green sheath, may yet on its lower stem attain a height of some two feet. The leaves, shaped like so many swords, stand edgeways towards the flower stalk.

The Yellow Flag lacks not medicinal properties, and yields a black dye: its berries supply a flavour which has been deemed palatable. Yet were these things not so, this Iris by its mere intricacies of beauty would still, without speech or language, declare to us the glory of God, and no less than the firmament would show us His handiwork.

Can the flag grow without water?—*Job* viii. 11.

I followed Thee, my God, I followed Thee
To see the end:
I turned back flying from Gethsemane,
Turned back on flying steps to see
Thy Face, my God, my Friend.

Even fleeing from Thee my heart clave to Thee:
I turned perforce
Constrained, yea chained by love which maketh free;
I turned perforce, and silently
Followed along Thy course.

Lord, didst Thou know that I was following Thee?
I weak and small
Yet Thy true lover, mean tho' I must be
Sinning and sorrowing—didst Thou see?
O Lord, Thou sawest all.

I thought I had been strong to die for Thee;
I disbelieved
Thy word of warning spoken patiently:
My heart cried, "That be far from me,"
Till Thy bruised heart I grieved.

Once I had urged: "Lord, this be far from Thee:"—
Rebel to light,
It needed first that Thou shouldst die for me
Or ever I could plumb and see
Love's lovely depth and height.

Alas that I should trust myself, not Thee;
Not trust Thy word:
I faithless slumberer in Gethsemane,
Blinded and rash; who instantly
Put trust, but in a sword.

Ah Lord, if even at the last in Thee
I had put faith,
I might even at the last have counselled me,
And not have heaped up cruelty
To sting Thee in Thy death.

Alas for me, who bore to think on Thee
And yet to lie:
While Thou, O Lord, didst bear to look on me
Goaded by fear to blasphemy,
And break my heart and die.

No balm I find in Gilead, yet in Thee
  Nailed to Thy palm
I find a balm that wrings and comforts me:
Balm wrung from Thee by agony,
  My balm, mine only balm.

O blessed John who standeth close to Thee,
  With Magdalene,
And Thine own mother praying silently:
Yea, blessed above women she,
  Now blessed even as then.

And blessed the scorned thief who hangs by Thee,
  Whose thirsting mouth
Thirsts for Thee more than water, whose eyes see,
Whose lips confess in extasy
  Nor feel their parching drouth.

Like as the hart the water brooks I Thee
  Desire, my hands
I stretch to Thee; O kind Lord, pity me:
Lord, I have wept, wept bitterly,
  I driest of dry lands.

Lord, I am standing far far off from Thee;
  Yet is my heart
Hanging with Thee upon the accursed tree;
The nails, the thorns, pierce Thee and me:
  My God, I claim my part.

Scarce in Thy throne and kingdom; yet with Thee
  In shame, in loss,
In Thy forsaking, in Thine agony:
Love crucified, behold even me,
  Me also bear Thy cross.

St. James,

(STYLED THE GREAT),

APOSTLE.

25 JULY.

The Sacred Text.

E saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. And straightway He called them: and they left their father Zebedee in the ship with the hired servants, and went after Him.—*St. Mark* i. 19, 20.

Forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.—*St. Mark* i. 29.

They beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. Simon Peter was astonished at the draught of the fishes which they had taken: and so was also James, and John, the sons of Zebedee, which were partners with Simon.—*St. Luke* v. 7, &c.

He ordained twelve, that they should be with Him, and that He might send them forth to preach, and to have

power to heal sicknesses, and to cast out devils: James the son of Zebedee, and John the brother of James; and He surnamed them Boanerges, which is, The sons of thunder.—*St. Mark* iii. 14, &c.

He suffered no man to follow Him, save Peter, and James, and John the brother of James. And He cometh to the house of the ruler of the synagogue.—*St. Mark* v. 37, 38.

He took Peter and John and James, and went up into a mountain to pray. And as He prayed, the fashion of His countenance was altered, and His raiment was white and glistering. And, behold, there talked with Him two men, which were Moses and Elias: who appeared in glory, and spake of His decease which He should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: and when they were awake, they saw His glory, and the two men that stood with Him. . . . There came a Cloud, and overshadowed them: and they feared as they entered into the Cloud. And there came a Voice out of the Cloud, saying, This is My Beloved Son: hear Him. And when the Voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.—*St. Luke* ix. 28, &c.

They went, and entered into a village of the Samaritans, to make ready for Him. And they did not receive Him, because His Face was as though He would go to Jerusalem. And when His disciples James and John saw this, they said, Lord, wilt Thou that we command fire to come down from heaven, and consume them, even as Elias did? But He turned, and rebuked them, and said,

Ye know not what manner of spirit ye are of.—*St. Luke* ix. 52, &c.

Then came to Him the mother of Zebedee's children with her sons, worshipping Him, and desiring a certain thing of Him. And He said unto her, What wilt thou? She saith unto Him, Grant that these my two sons may sit, the one on Thy right hand, and the other on the left, in Thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto Him, We are able. And He saith unto them, Ye shall drink indeed of My cup, and be baptized with the baptism that I am baptized with: but to sit on My right hand, and on My left, is not Mine to give, but it shall be given to them for whom it is prepared of My Father. And when the ten heard it, they were moved with indignation against the two brethren.—*St. Matthew* xx. 20, &c.

As He went out of the temple, one of His disciples saith unto Him, Master, see what manner of stones and what buildings are here! And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down. And as He sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled? And Jesus answering them began to say, Take heed lest any man deceive you.—*St. Mark* xiii. 1, &c.

Then cometh Jesus with them unto a place called Gethsemane. And He took with Him Peter and the two

sons of Zebedee, and began to be sorrowful and very heavy. Then saith He unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with Me. And He went a little farther, and fell on His Face, and prayed. And He cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with Me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed. And He came and found them asleep again: for their eyes were heavy. And He left them, and went away again, and prayed the third time. Then cometh He to His disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going.—*St. Matthew* xxvi. 36, &c.

Jesus shewed Himself again to the disciples at the sea of Tiberias. There were together Simon Peter, and Thomas, and Nathanael, and the sons of Zebedee, and two other of His disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.—*St. John* xxi. 1, &c.

When they were come in, they went up into an upper room, where abode both Peter, and James, and John. . . . These all continued with one accord in prayer and supplication.—*Acts* i. 13, 14.

Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John

with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)—*Acts* xii. 1, &c.

BIOGRAPHICAL ADDITIONS.

ST. JAMES, son of Zebedee and Salome and brother of St. John the Evangelist, is popularly known as St. James the Great: and though we may hesitate to decide why his namesake Apostle was styled "the Less," many points of greatness justify the former title. Among our Lord's three chief Apostles (prefigured by David's three foremost Mighty Men) this Great St. James seems to rank third; yet thus is exalted above the other nine, who attain not unto him: while of all the Twelve, and indeed of the whole world except St. Stephen, he first is recorded as following our Lord's example by laying down life for the truth.

St. James, it has been supposed, was by several years the senior both of our Lord Jesus and of the beloved St. John. Concerning Zebedee we learn nothing beyond the solitary circumstance of his position at the moment when his two sons were called. Salome, honourable as the mother of two Apostles, is yet more honourable as being herself a disciple: her prominence, combined with the all but unbroken silence of the Gospels respecting her husband, fairly suggests that early in the period of our Lord's public ministry she was left a widow.

Glancing at tradition for details of a life whereof an outline of the glorious course and consummation form

part of the Church's heritage of assured truth, we see St. James abiding in temperance, chastity, and mortification, spare of diet and of raiment, of conduct sanctified and exemplary. When, like the other Apostles, he quitted the limits of the Holy Land, his zeal still strove with men of his own nation scattered abroad throughout the world: some have believed that he proclaimed the Gospel in Spain.

King Herod Agrippa the Elder diverges at many points from the heroic Apostle whom he slew. A magnificent king he was: that robe of silver tissue which profane history, supplementing the inspired text, assures us caught and gave back the sun's effulgence at the last regal moment of his life, at the moment when his blasphemous silence called for and drew down God's suspended judgment,—that dazzling robe was but one fitting expression of his superb royalty, and must altogether have eclipsed the austere garb of St. James, whether in life or death: yet was the legitimate outcome of the one worms and death, whilst of the other life and glory immortal. A touching incident is related in connection with our Saint's martyrdom. The very accuser who apprehended him, moved by his lofty demeanour and plenitude of faith, craved his forgiveness and confessed Christ. St. James paused a brief space; then turned, embraced him, said "Peace be with thee," and kissed him: after which the veteran Champion and the new-born disciple together submitted to the sword, and together slept in Jesus.

Ye know not what manner of spirit ye are of —*St. Luke* ix. 55.

It is one thing to be a Son of Thunder, another to become a father of lightning. Some even edifying examples must be copied, though in the spirit yet not in the letter: thus what Elias did St. James must forbear to do. When Christ sends down fire upon His flock it is for salvation not for destruction, as St. John Baptist aforetime prophesied: "He shall baptize you with the Holy Ghost, and with fire;" a promise both visibly and invisibly fulfilled to the Apostles, when at Pentecost the Holy Ghost descended upon them in the likeness of fiery tongues. For us to covet and compass revenge might make us indeed like lightning: but how? by making us like Satan, who "as lightning" fell from heaven.

A Prayer for Final Perseverance.

GOD, by the good pleasure of Whose unsearchable Will St. James was born not an alien but an Israelite, and growing up a chosen Israelite was called to be Christ's disciple, and being a disciple was promoted to the Apostolate, and amongst Apostles became one of the three chief Princes, of whom two attaining martyrdom, he of those two stood first: Grant, O Lord, that though it be not ours to tread the path of his glory, we yet may follow in the footprints of his holiness, being made like him in self-forsaking devotion and fervent witness to the truth; that so at the last, having according to our measure drunk with him of Christ's cup and been baptized with His baptism, we too may sit down at that beloved

Right Hand once pierced for us, in the large room where is room for all, in the place of pleasures for evermore, in the all-embracing welcome of love. For our Saviour's sake. Amen.

A Memorial of St. James.

Psalm cxix. 33–104.

St. James obeys the Divine call: "Follow Me,"—

It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. *Romans* ix. 16.

and relinquishes boat and nets.—

There shall be no loss of any man's life among you, but of the ship.—*Acts* xxvii. 22.

He is ordained an Apostle.—

I am ordained a preacher, and an apostle.—1 *Timothy* ii. 7.

Thou art good and gracious : O teach me Thy statutes.—

Make me to go in the path of Thy commandments : for therein is my desire.

Incline my heart unto Thy testimonies : and not to covetousness.—

The law of Thy mouth is dearer unto me : than thousands of gold and silver.—

O Lord, Thou hast dealt graciously with Thy servant : according unto Thy word.

O learn me true understanding and knowledge : for I have believed Thy commandments.—

"Ye know not what manner of spirit ye are of."—

For the Son of man is not come to destroy men's lives, but to save them.—*St. Luke* ix. 56.

"Ye know not what ye ask."—

Therefore have I uttered that I understood not.—*Job* xlii. 3.

He enquires concerning the end of the world.—

The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it.—*Isaiah* xxiv. 20.

He partakes of the first Holy Communion.—

Take, eat: This is My Body, which is broken for you.—1 *Corinthians* xi. 24.

"Lord, is it I?"—

Happy is the man that feareth alway.—*Proverbs* xxviii. 14.

Thy hands have made me and fashioned me: O give me understanding, that I may learn Thy commandments.—

Take away the rebuke that I am afraid of: for thy judgments are good.—

Through Thy commandments I get understanding: therefore I hate all evil ways.—

O turn away mine eyes, lest they behold vanity: and quicken Thou me in Thy way.—

I am horribly afraid: for the ungodly that forsake Thy law.—

I see that all things come to an end: but Thy commandment is exceeding broad.—

I have not shrunk from Thy judgments: for Thou teachest me.—

Thou art my portion, O Lord: I have promised to keep Thy law.

I made my humble petition in Thy presence with my whole heart: O be mer-

ciful unto me, according to Thy word.

I called mine own ways to remembrance : and turned my feet unto Thy testimonies.

I made haste, and prolonged not the time : to keep Thy commandments.—

He falls not away from Christ crucified :—

If my delight had not been in Thy law : I should have perished in my trouble.—

Alas! for that day is great, so that none is like it : it is even the time of Jacob's trouble; but he shall be saved out of it.—*Jeremiah* xxx. 7.

he adores Christ risen.—

O Lord, Thy word : endureth for ever in heaven.

Thy truth also remaineth from one generation to another : Thou hast laid the foundation of the earth, and it abideth.

The weakness of God is stronger than men.—1 *Corinthians* i. 25.

They continue this day according to Thine ordinance : for all things serve Thee.—

At the sea of Tiberias he toils all night in vain,—

I have thought upon Thy Name, O Lord, in the night-season : and have kept Thy law.—

Blessed are ye that hunger now : for ye shall be filled. —*St. Luke* vi. 21.

It is good for me that I have been in trouble : that I may learn Thy statutes.—

but obeying Christ's word finds abundance.—
Wisdom is profitable to direct.—*Ecclesiastes* x. 10.

"Wait for the promise of the Father."—
Tarry ye in the city of Jerusalem, until ye be endued with power from on high.—*St. Luke* xxiv. 49.

He continues in prayer and supplication.—
Let him ask in faith, nothing wavering.—*St. James* i. 6.

This I had : because I kept Thy commandments.—

My soul hath longed for Thy salvation : and I have a good hope because of Thy word.

Mine eyes long sore for Thy word : saying, O when wilt Thou comfort me?

For I am become like a bottle in the smoke : yet do I not forget Thy statutes.

How many are the days of Thy servant : when wilt Thou be avenged of them that persecute me?—

O quicken me after Thy loving-kindness : and so shall I keep the testimonies of Thy mouth.—

Teach me, O Lord, the way of Thy statutes : and I shall keep it unto the end.

Give me understanding, and I shall keep Thy law : yea, I shall keep it with my whole heart.—

Behold, my delight is in Thy commandments : O quicken me in Thy righteousness.—

O let my heart be sound

At Pentecost, Tongues like as of Fire light upon the Apostles,—

It is not ye that speak, but the Spirit of your Father which speaketh in you.—*St. Matthew* x. 20.

in Thy statutes : that I be not ashamed.—

O stablish Thy word in Thy servant : that I may fear Thee.—

and they are all taught of God.—

The Holy Ghost, Whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.—*St. John* xiv. 26.

Lord, what love have I unto Thy law : all the day long is my study in it.

Thou through Thy commandments hast made me wiser than mine enemies : for they are ever with me.

I have more understanding than my teachers : for Thy testimonies are my study.

I am wiser than the aged : because I keep Thy commandments.—

St. James endures persecutions,—

He that was born after the flesh persecuted him that was born after the spirit.—*Galatians* iv. 29.

Let Thy loving mercy come also unto me, O Lord : even Thy salvation, according unto Thy word.

So shall I make answer unto my blasphemers : for my trust is in Thy word.—

The congregations of the ungodly have robbed me : but I have not forgotten Thy law.—

The proud have imagined

a lie against me : but I will keep Thy commandments with my whole heart.

Their heart is as fat as brawn : but my delight hath been in Thy law.—

Let the proud be confounded, for they go wickedly about to destroy me : but I will be occupied in Thy commandments.—

They had almost made an end of me upon earth : but I forsook not Thy commandments.—

and quitting Palestine,—

As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered.—*Ezekiel* xxxiv. 12.

And I will walk at liberty : for I seek Thy commandments.—

in a spirit of prayer,—

Praying always with all prayer and supplication in the Spirit.—*Ephesians* vi. 18.

O take not the word of Thy truth utterly out of my mouth : for my hope is in Thy judgments.

So shall I alway keep Thy law : yea, for ever and ever.—

preaches to the dispersed tribes.—

Arise, shine ; for thy Light is come.—*Isaiah* lx. 1.

They that fear Thee will be glad when they see me : because I have put my trust in Thy word.—

O how sweet are Thy words unto my throat : yea, sweeter than honey unto my mouth.—

His life of self-denying sanctity.—

Remove sorrow from thy heart, and put away evil from thy flesh.—*Ecclesiastes* xi. 10.

And my delight shall be in Thy commandments : which I have loved.

My hands also will I lift up unto Thy commandments, which I have loved : and my study shall be in Thy statutes.—

At midnight I will rise to give thanks unto Thee : because of Thy righteous judgments.—

I have refrained my feet from every evil way : that I may keep Thy word.—

Herod Agrippa the king,–

Six things doth the Lord hate : yea, seven are an abomination unto Him :

A proud look, a lying tongue, and hands that shed innocent blood.—*Proverbs* vi. 16, 17.

I will speak of Thy testimonies also, even before kings : and will not be ashamed.—

The proud have had me exceedingly in derision : yet have I not shrinked from Thy law.

For I remembered Thine everlasting judgments, O Lord : and received comfort.—

lays violent hands on St. James :—

When the wicked rise, a man is hidden.—*Proverbs* xxviii. 12.

O think upon Thy servant, as concerning Thy word : wherein Thou hast caused me to put my trust.

The same is my comfort in my trouble : for Thy word hath quickened me.—

Thy statutes have been

my songs : in the house of my pilgrimage.—

I know, O Lord, that Thy judgments are right : and that Thou of very faithfulness hast caused me to be troubled.

who being ready to be baptized with his Lord's baptism,—

Every one that is perfect shall be as his Master.—*St. Luke* vi. 40.

O let Thy merciful kindness be my comfort : according to Thy word unto Thy servant.—

desires not fire from heaven,—

I say unto you, That ye resist not evil.—*St. Matthew* v. 39.

Before I was troubled, I went wrong : but now have I kept Thy word.—

but welcomes his penitent accuser ;—

The fruit of the Spirit is love.—*Galatians* v. 22.

I am a companion of all them that fear Thee : and keep Thy commandments.—

Let such as fear Thee, and have known Thy testimonies : be turned unto me.—

who likewise praising God,—

Thanks be unto God for His unspeakable gift.—2 *Corinthians* ix. 15.

I will never forget Thy commandments : for with them Thou hast quickened me.—

receives the kiss of peace.—

Greet ye one another with a kiss of charity.—1 *St. Peter* v. 14.

The earth, O Lord, is full of Thy mercy : O teach me Thy statutes.—

Full of faith and of good works St. James lays down his life.

Know ye not that there is a prince and a great man fallen this day in Israel?—*2 Samuel* iii. 38.

O let Thy loving mercies come unto me, that I may live : for Thy law is my delight.—

The proud have digged pits for me : which are not after Thy law.

All Thy commandments are true : they persecute me falsely; O be Thou my help.—

I am Thine, O save me : for I have sought Thy commandments.

The ungodly laid wait for me to destroy me : but I will consider Thy testimonies.

THE EIGHTH FOUNDATION.

Beryl.

THOU shalt make the breastplate of judgment with cunning work. And thou shalt set in it settings of stones, even four rows of stones. The fourth row a beryl, and an onyx, and a jasper.—*Exodus* xxviii. 15, &c.

He made the breastplate. And they set in it four rows of stones. And the fourth row, a beryl, an onyx, and a jasper.—*Exodus* xxxix. 8, &c.

His hands are as gold rings set with the beryl.—*Song of Solomon* v. 14.

Behold one wheel upon the earth by the living creatures, with his four faces. The appearance of the wheels and their work was like unto the colour of a beryl.—*Ezekiel* i. 15, 16.

Behold the four wheels by the cherubims: and the appearance of the wheels was as the colour of a beryl stone. —*Ezekiel* x. 9.

Thou hast been in Eden the garden of God; every precious stone was thy covering, the beryl, the onyx, and the jasper.—*Ezekiel* xxviii. 13.

Behold, a certain man clothed in linen: his body also was like the beryl, and his face as the appearance of lightning.—*Daniel* x. 5, 6.

The wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And the foundations of the wall of the city were garnished with all manner of precious stones. The eighth, beryl.—*Revelation* xxi. 14, &c.

A glory describable and a glory indescribable invest the Beryl: for who shall define its likeness to sons of God, to creatures super-human or super-sensual? Yea, to the very Hands which made all these things, and earth and heaven? Christ keep us from a vainly puffed up fleshly mind, intrusive into matters which we have not seen.

Yet the actual Beryl being like ourselves of the earth earthy, lies within the borders of our researches: and He who fashioned it can, if it please Him, give it a voice, that this stone may cry out of the New Jerusalem wall and teach us.

Beryl, then, as we behold it, is so fraught with beauties and shades of beauties that even according to its visible

semblance words paint it not adequately. While I say it is in colour green, I read also that it may be blue, or rosy, or honey yellow, or pale violet, or colourless. I have seen one dusky Beryl exhibiting a star: a second, adorned by a vivid prismatic spot. Transparency it possesses, but in varying degrees: sometimes it is opaque, or at least tends towards opacity. One specimen will appear clouded, another display markings, a third will be clear as water; and like water this gem is said to possess a reflective quality. Its substance is brittle.

Regarding Beryl as in the main a green jewel, we yet observe it tending in one instance towards blue and in a second towards yellow. Its lustre appears rather waxen than dazzling: a shaping into six facets has been recommended as adapted to bring out its soft-beaming brightness; and this number seems to accord with its natural formation, for the Stalky Beryl is described as composed of long hexagonal crystals.

In the Beryl, as in various other celestial Foundation Stones, we recognise that green which, being prevalently the tint of earth, becomes also thus largely the hue of heaven: the colour of hope here; of fulfilled hope, it may be, there. Every tint of green meets us in this precious substance: not one wholesome leaf can bud below whereof the loveliness may not, as it were, be regained above perfected, rendered unfading. And if so, how great our encouragement to pray. Let us enlarge our heart's desire, let us urge unceasingly the request of our lips: only taking heed that our heart's desire spring from pure love to God and man, and that the prayer we reiterate breathe from no different source. That preacher thrilled and soothed one

deep-seated nerve of man's craving nature, who directed his hearers' eyes to the Mount of Transfiguration, there to find human consolation wrapped up in the outburst of Divine Glory. For what lips' request, what heart's desire, ever seemed more hopelessly denied than in the case of Moses? who had vainly said, "I beseech Thee, shew me Thy Glory;" who had vainly implored to enter the land of promise. Yet on the holy Mount we behold him having clean over-passed the impassable barrier of Jordan, and gazing with face unveiled upon the unveiled Face of God.

Again: let us not stint to open our mouths wide; God will fill them. Even in that dimmer day of the Law and the Prophets, the miraculous outpouring of the widow's oil stayed not until the vessels prepared to receive it failed: now *we* live in the noontide fulness of this day of Christ; what shall we have, therefore? "In My Name: ask, and ye shall receive, that your joy may be full."

O Christ our unfailing Hope, whose hands outspread to bless us are even as gold rings set with the Beryl, consider each heart's hope known to Thee and to none other, and let us not be disappointed of our hope. Amen.

Among alleged wondrous powers, we are told that whoso gazes through the Beryl beholds what was invisible. Nor is our supernatural privilege less:—

We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal. —2 *Corinthians* iv. 18.

The Beryl, moreover, has been held to cement wedded love: and under the similitude of espoused lovers of

whom the nobler frequents a garden of lilies, we discern a revelation of the spotless undying mutual love of Christ and His Bride the Church:—

I am my Beloved's, and my Beloved is mine: He feedeth among the lilies.—*Song of Solomon* vi. 3.

The Flowering Rush.

More excellent than its fellows.

STATELY and beautiful, standing high above the water-line whence it emerges, the Flowering Rush blooms in quiet streams; and matches their freshness under the brooding fulness of July sunshine, by its own company of cool green leaves contrasted with the glow of a manifold ruddy blossom. Its flower-head is composed of a bunch of flowerets, each a rose-coloured cup encircling a deep-red central star surrounded by nine stamens. Nor should the simple green foliage be overlooked as lacking interest: for while every leaf is flat, two-edged, and sword-shaped in its upper growth, simulating a very sword by keenness of edge; the outline of each leaf at the water level becomes triangular, one form by gradual modification passing into the other, and the number of incompleteness towering upwards based on the number of completion.

Magnificent among its kindred, this Rush appropriately bears a name equivalent to Pride of the Water. It is also called Water Gladiole, and often by elder writers Grassy

Rush ; and this last title seems by its humility more noble than the first : for the first proclaims a visible glory of this world; while "Grassy Rush," announcing no more than the every-day aspect of a plant not at all seasons striking, bred not in solitary dignity but amid a throng of

neighbours reared like itself from a moist and prolific soil,—this unboastful name tells us nothing of that approaching hour when the plant bearing it will be crowned with loveliness above the multitude of its fellows.

Can the rush grow up without mire?—*Job* viii. 11.

St. Bartholomew,

APOSTLE.

24 AUGUST.

The Sacred Text.

IT came to pass in those days, that He went out into a mountain to pray, and continued all night in prayer to God. And when it was day, He called unto Him His disciples: and of them He chose twelve, whom also He named Apostles; Simon and Andrew, James and John, Philip and Bartholomew.—*St. Luke* vi. 12, &c.

When they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphæus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren.—*Acts* i. 13, 14.

Except for those texts of St. Matthew and St. Mark which correspond with St. Luke's list of apostles, only in the two passages which I have quoted is St. Bartholomew mentioned by name; an opinion of some weight, how-

ever (and which in the "memorial" Psalms I have ventured to follow), tends towards establishing his identity with that highly honoured Nathanael whom the Infallible Truth pronounced an Israelite indeed:—

Philip findeth Nathanael, and saith unto him, We have found Him, of Whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the Son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to Him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto Him, Whence knowest Thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the figtree, I saw thee. Nathanael answered and saith unto Him, Rabbi, Thou art the Son of God; Thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the figtree, believest thou? thou shalt see greater things than these. And He saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.—*St. John* i. 45, &c.

Jesus shewed Himself again to the disciples at the sea of Tiberias; and on this wise shewed He Himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of His disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the

shore; but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered Him, No. And He said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. . . . When Simon Peter heard that it was the Lord, he cast himself into the sea. And the other disciples came in a little ship; dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now caught. . . . Come and dine. And none of the disciples durst ask Him, Who art Thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise.—*St. John* xxi. 1, &c.

BIOGRAPHICAL ADDITIONS.

THE name Bartholomew, so far as it can be called a name, means no more than "Son of Tolmai": and therefore to consider St. Bartholomew as one with Nathanael ranks him under no strange form of nomenclature, but merely in the same list as, for instance, Simon Bar-jona. A second attempt at identification hinges upon the first, and makes St. Bartholomew the same individual as the unnamed bridegroom of the marriage feast in our Saint's native Cana of Galilee: although a separate train of thought suggests that the

bridegroom in whose favour our Lord wrought His "beginning of miracles" was no other than His own beloved disciple.

By a few salient steps tradition leads us up to the pinnacle of St. Bartholomew's glory. When at length even Divine long-suffering, turning away from that elder Israel which as a nation had finally rejected its God, sent forth the great company of preachers into the Gentile world to fetch thence a bride for the Bridegroom,—yet not as shutting the door of salvation against any who from any quarter would return to a better mind; rather as lengthening cords and strengthening stakes for a fuller concourse,—then, we are told, St. Bartholomew became the Apostle of Mesopotamia and Persia. He preached in Arabia Felix, thus truly "happy"; though before him might stretch a desolate wilderness, behind him earth lay "married" (Isaiah lxii. 4) and fruitful as the Garden of Eden. Pursuing his way through barbarous regions he penetrated into the remoter Indies, there also proclaiming Christ; and after the lapse of a century a Hebrew copy of St. Matthew's Gospel is said to have been found, marking the sphere of some portion of his labours and forming their priceless memento.

At length in Great Armenia, in a very stronghold of Satan by reason of the obstinate idolatry of those who hearing heard not,—at such a place, amid such surroundings, yet we may well believe hidden from the provoking of all men by the very Presence of God, St. Bartholomew by a death of torture is said to have finished his course. Flesh and blood quail at the mere mention of flaying-knife and cross: yet by one, or it may be by

both of these was this strong man perfected; unless, as some say, the sword or axe instead of the cross put an end to his agonies.

Wherefore glory be to Him Whose strength is made perfect in the weakness of His saints.

A Prayer for Progress.

GOD most pitiful, Who willing by any means to save some, by an ample memorial of one Saint dost edify us; and by the bare name recorded of another dost entice us to long after fuller knowledge, and to press forward towards that land where the knowledge that is in part shall be done away because that which is perfect is come: we give Thee thanks for the assured election of St. Bartholomew; for his gracious call; his holy life; his patient labours; his death of whatsoever anguish; his reawakening to unimaginable bliss: and we pray Thee, suffer us not to wrest to our own destruction that which Thou revealest or that which Thou hidest, but grant us wisdom, that remembering how short our time is we may abide in cheerful contentment, and go forward in quiet confidence. Lord, teach us to go; and with diligence to add to our faith virtue, and to virtue knowledge, then temperance, patience, godliness, brotherly kindness, and above all charity; that being instructed by Thy Spirit we may hold fast by Christ the Wisdom of God, our only wisdom, our Redeemer, our plea, our all in all. Amen.

A Memorial of St. Bartholomew.

Psalms cxvi—cxix to *v.* 32.

St. Bartholomew, an Israelite indeed:—

Yet I have left Me seven thousand in Israel.—1 *Kings* xix. 18.

Christ hath noted his righteousness under the fig tree:—

In that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine and under the fig tree.—*Zechariah* iii. 10.

"Son of God; king of Israel."—

He came unto His own.—*St. John* i. 11.

Blessed are those that are undefiled in the way: and walk in the law of the Lord.

Blessed are they that keep His testimonies: and seek Him with their whole heart.

For they who do no wickedness: walk in His ways.—

Wherewithal shall a young man cleanse his way: even by ruling himself after Thy word.

With my whole heart have I sought Thee: O let me not go wrong out of Thy commandments.

Thy words have I hid within my heart: that I should not sin against Thee.—

Behold, O Lord, how that I am Thy servant: I am Thy servant, and the son of Thine handmaid; Thou hast broken my bonds in sunder.—

O give thanks unto the Lord, for He is gracious: because His mercy endureth for ever.

Let Israel now confess, that He is gracious: and

that His mercy endureth for ever.

Let the house of Aaron now confess: that His mercy endureth for ever.

Yea, let them now that fear the Lord confess: that His mercy endureth for ever.—

St. Bartholomew learns of our Lord,—

Take My yoke upon you, and learn of Me.—*St. Matthew* xi. 29.

Blessed art Thou, O Lord: O teach me Thy statutes.—

and being ordained an Apostle,—

I will pour out My Spirit unto you, I will make known My words unto you.—*Proverbs* i. 23.

I will run the way of Thy commandments: when Thou hast set my heart at liberty.—

receives a charge,—

He keepeth the paths of judgment, and preserveth the way of His saints.—*Proverbs* ii. 8.

Thou hast charged: that we shall diligently keep Thy commandments.

O that my ways were made so direct: that I might keep Thy statutes!

So shall I not be confounded: while I have respect unto all Thy commandments.—

and afterwards renders an account of his work.—

Let him that glorieth glory in this, that he understandeth

With my lips have I been telling: of all the judgments of Thy mouth.

I have had as great de-

and knoweth Me.—*Jeremiah* ix. 24.

In answer to a petition the disciples are taught to pray.—

He said unto them, When ye pray, say, Our Father.—*St. Luke* xi. 2.

St. Bartholomew partakes of the first Holy Communion.—

Thou hast kept the good wine until now.—*St. John* ii. 10.

Satan desireth to sift the Apostles: but the Lord hath prayed.—

Joshua the High Priest standing before the angel of the Lord, and Satan standing at his right hand to resist him.—*Zechariah* iii. 1.

St. Bartholomew, having fled from Gethsemane, yet falls not away from Christ:—

My sighs are many, and my light in the way of Thy testimonies: as in all manner of riches.—

I am well pleased: that the Lord hath heard the voice of my prayer;

That he hath inclined His ear unto me: therefore will I call upon Him as long as I live.—

I will thank Thee with an unfeigned heart: when I shall have learned the judgments of Thy righteousness.—

What reward shall I give unto the Lord: for all the benefits that He hath done unto me?

I will receive the cup of salvation: and call upon the Name of the Lord.—

Thou hast thrust sore at me, that I might fall: but the Lord was my help.—

My soul cleaveth to the dust: O quicken Thou me, according to Thy word.

I have acknowledged my ways, and Thou heardest

heart is faint.—*Lamentations* i. 22.

me : O teach me Thy statutes.—

My soul melteth away for very heaviness : comfort Thou me according unto Thy word.—

he credits not the report of the Resurrection,—

I believed, and therefore will I speak ; but I was sore troubled : I said in my haste, All men are liars.—

They believed not them which had seen Him after He was risen.—*St. Mark* xvi. 14.

but beholding Christ, adores Him.—

I will offer to Thee the sacrifice of thanksgiving : and will call upon the Name of the Lord.—

The Lord is my strength, and my song : and is become my salvation.—

When they saw Him, they worshipped Him.—*St. Matthew* xxviii. 17.

At the Lake of Tiberias he toils all night :—

Help me now, O Lord : O Lord, send us now prosperity.

The night is far spent, the day is at hand.—*Romans* xiii. 12.

in the morning he sees One stand on the shore,—

Blessed be He that cometh in the Name of the Lord : we have wished you good luck, ye that are of the house of the Lord.—

I considered all the living which walk under the sun.—*Ecclesiastes* iv. 15.

Whose precept obeying,—

I will keep Thy ceremonies : O forsake me not utterly.—

The thing that is hid bringeth He forth to light.—*Job* xxviii. 11.

he recognises the Lord.—

What is man, that Thou shouldest magnify him? and that Thou shouldest set Thine heart upon him?

And that Thou shouldest visit him every morning?—*Job* vii. 17, 18.

Judas a warning to the Twelve.—

How is the gold become dim!—*Lamentations* iv. 1.

St. Bartholomew abiding in prayer,—

The harvest truly is plenteous, but the labourers are few;

Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest.—*St. Matthew* ix. 37, 38.

is endued with power at Pentecost,—

Ye also are builded together

Thou art my God, and I will thank Thee: Thou art my God, and I will praise Thee.

O give thanks unto the Lord, for He is gracious: and His mercy endureth for ever.—

Thou hast rebuked the proud: and cursed are they that do err from Thy commandments.

O turn from me shame and rebuke: for I have kept Thy testimonies.—

O do well unto Thy servant: that I may live, and keep Thy word.

Open Thou mine eyes: that I may see the wondrous things of Thy law.

I am a stranger upon earth: O hide not Thy commandments from me.

My soul breaketh out for the very fervent desire: that it hath alway unto Thy judgments.—

Make me to understand the way of Thy commandments: and so shall I talk of Thy wondrous works.—

I will thank Thee, for Thou hast heard me: and art become my salvation.

for an habitation of God through the Spirit.—*Ephesians* ii. 22.

and foreknowing the triumph of Christ's kingdom,—

God that hath caused His Name to dwell there destroy all kings and people, that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. —*Ezra* vi. 12.

eats his meat, praising God and in favour with men.—

He that in these things serveth Christ is acceptable to God, and approved of men.—*Romans* xiv. 18.

The same stone which the builders refused : is become the Head-stone in the corner.

This is the Lord's doing : and it is marvellous in our eyes.

This is the day which the Lord hath made : we will rejoice and be glad in it.—

All nations compassed me round about : but in the Name of the Lord will I destroy them.

They kept me in on every side, they kept me in, I say, on every side : but in the Name of the Lord will I destroy them.

They came about me like bees, and are extinct even as the fire among the thorns : for in the Name of the Lord I will destroy them.—

The voice of joy and health is in the dwellings of the righteous : the right hand of the Lord bringeth mighty things to pass.

The right hand of the Lord hath the pre-eminence: the right hand of the Lord bringeth mighty things to pass.—

He goes forth to preach,—

Like unto a man that is an householder, which bringeth forth out of his treasure things new and old.—*St. Matthew* xiii. 52.

far and near in the East:—

The path of the just is as the shining light, that shineth more and more unto the perfect day.—*Proverbs* iv. 18.

until beset by Christ's enemies,—

God forbid that I should justify you: till I die I will not remove mine integrity from me.—*Job* xxvii. 5.

yea, rather, mindful of

I will talk of Thy commandments: and have respect unto Thy ways.

My delight shall be in Thy statutes: and I will not forget Thy word.—

Take from me the way of lying: and cause Thou me to make much of Thy law.—

O praise the Lord, all ye heathen: praise Him, all ye nations.

For His merciful kindness is ever more and more towards us: and the truth of the Lord endureth for ever. Praise the Lord.—

The Lord taketh my part with them that help me: therefore shall I see my desire upon mine enemies.

It is better to trust in the Lord: than to put any confidence in man.

It is better to trust in the Lord: than to put any confidence in princes.—

Princes also did sit and speak against me: but Thy servant is occupied in Thy statutes.

For Thy testimonies are my delight: and my counsellors.—

I will pay my vows now

the great cloud of witnesses,—

These all died in faith.—*Hebrews* xi. 13.

and already come unto Mount Sion,—

To the general assembly and Church of the firstborn, which are written in heaven.—*Hebrews* xii. 23.

he seals his testimony with his blood.—

He teareth me in his wrath, who hateth me.—*Job* xvi. 9.

in the presence of all His people : right dear in the sight of the Lord is the death of His saints.—

God is the Lord Who hath shewed us light : bind the sacrifice with cords, yea, even unto the horns of the altar.—

I have chosen the way of truth : and Thy judgments have I laid before me.

I have stuck unto Thy testimonies : O Lord, confound me not.—

I will pay my vows unto the Lord, in the sight of all His people : in the courts of the Lord's house, even in the midst of thee, O Jerusalem. Praise the Lord.—

The snares of death compassed me round about : and the pains of hell gat hold upon me.

I shall find trouble and heaviness, and I will call upon the Name of the Lord : O Lord, I beseech Thee, deliver my soul.

Gracious is the Lord, and righteous : yea, our God is merciful.

The Lord preserveth the simple : I was in misery, and He helped me.

Turn again then unto thy rest, O my soul : for the Lord hath rewarded thee.

And why? Thou hast delivered my soul from death : mine eyes from tears, and my feet from falling.

I will walk before the Lord : in the land of the living :—

I called upon the Lord in trouble : and the Lord heard me at large.

The Lord is on my side : I will not fear what man doeth unto me.—

Open me the gates of righteousness : that I may go into them, and give thanks unto the Lord.

This is the gate of the Lord : the righteous shall enter into it.—

I shall not die, but live : and declare the works of the Lord.

The Lord hath chastened and corrected me : but He hath not given me over unto death.

His glorious memorial for ever.—

Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.—*Hebrews* xii. 6.

The Ninth Foundation.

A Topaz.

THOU shalt make the breastplate of judgment with cunning work. And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle.—*Exodus* xxviii. 15, 17.

And he made the breastplate of cunning work. And they set in it four rows of stones: the first row was a sardius, a topaz, and a carbuncle.—*Exodus* xxxix. 8, 10.

Where shall wisdom be found? Man knoweth not the price thereof; neither is it found in the land of the living. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.—*Job* xxviii. 12, &c.

Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond.—*Ezekiel* xxviii. 13.

The wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And the foundations of the wall of the city were garnished with all manner of precious stones. The ninth, a topaz.—*Revelation* xxi. 14, &c.

The Topaz is a brilliant yellow stone. It exhibits many shades of yellow, nor is it without painstaking skill that the lapidary brings to the surface this gem's full lustre. One variety displays under three different lights the tints of straw, of honey, of wine. Moreover the Topaz runs

through a yet fuller scale of colour: ascending from mere colourlessness through yellowish white, yellow, reddish white, hyacinth red, to blue green: and being thus decked in modifications of the three primary colours, it vies with the rainbow in triple beauty. Yet we may still regard it as prominently a yellow jewel; transparent, lustrous; when merely broken and neither cut nor polished, even then adorned by a degree of shining smoothness. Its prevalent tint of wine-yellow varies by choice gradations in opposite directions, and passes into intense blood-orange or into green. In clearness also, and in brilliancy, Topaz differs from Topaz: one will exhibit a yellowed milkiness, another will be exquisitely modified by the suffusion of a smoky tint. Subjected to the action of fire, the Topaz abiding unconsumed yet changes its aspect; and according to its own original shade becomes colourless, or red, or of another hue; in some instances green, by which last transmutation it shows us in symbol how tribulation through patience and experience worketh hope.

The Topaz has been fancifully accredited with a calming power: and what saith our all-sufficing Lord?—

Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.—*St. John* xiv. 27.

Eden, the garden of God, was exceeding fair: its stones were precious, its gold was good; its Topaz gems and other delights glowed without blemish; all within its circuit was very good. Yet this was merely the paradise wherein man sinned, and whence he was driven out. Jerusalem, which shall on God's own day come down from

Heaven, that New Jerusalem which is Christ's bride, and His city, and His temple, is also His garden: there flows a pure river of Water of Life, pure as crystal; there blooms the Tree of Life, whose fruits are twelve, yielded in twelve harvest months, and whose leaves are for the healing of the nations. Into this garden entereth nothing that defileth: and whoso entereth goeth out no more.

Between the two paradises are planted two other gardens, the Garden of Agony, and the Garden of Sepulture: through these lies a way of sorrows, along which we must needs run our course whether we follow Christ faithfully, or whether with the unfaithful and doomed king we flee to death by the way of the garden house.

Thanks be to God for all His saints whom He maketh trees of His garden, citizens of His city, pillars in His temple; and they shall go out no more: thanks be to God for His unspeakable gift, through Jesus Christ our Lord.

The Lord God planted a garden eastward in Eden; and there He put the man whom He had formed.—*Genesis* ii. 8.

The Lord God sent him forth from the garden of Eden. He drove out the man.—*Genesis* iii. 23, 24.

Jesus went forth with His disciples over the brook Cedron, where was a garden. A place which was named Gethsemane. And being in an agony He prayed.—*St. John* xviii. 1; *St. Mark* xiv. 32; *St. Luke* xxii. 44.

Now in the place where He was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus.—*St. John* xix. 41, 42.

A garden inclosed is My sister, My spouse. Let my

Beloved come into His garden, and eat His pleasant fruits. —*Song of Solomon* iv. 12, 16.

Even so, come, Lord Jesus.—*Revelation* xxii. 20.

HAREBELLS.

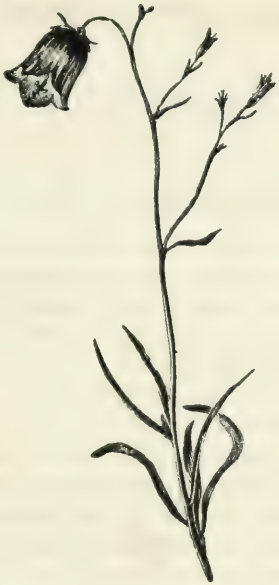
"Silence that speaks."

THE Bluebell or Harebell is a lovely small summer flower, mounted on a slim stalk and often hanging poised as if ready to tinkle. So slender is its growth, that one might fancy "harebell" no more than "hairbell" misspelt. A clapperless bell it is, of a fine heavenly azure, trembling in each breeze which overtakes it on down, or heath, or hedgebank.

Those radical leaves, from which alone this plant derives its distinctive title of Round-leaved Campanula, grow near the ground and are notched as well as rounded. They mostly wither away at the blossoming: while along the slim flower-stalk emerge at varying distances, singly or in groups, short grass-shaped leaves. The blue corolla is cloven at the edge into five peaks, and is inserted in a five-pointed calyx.

This small bell, invested with celestial tint and perfected by minute terrene beauties, this veritable bell which despite all its trembling neither buffet of wind-puffs nor spurning of feet can move from its serenity of silence, teaches us as by a painted parable the holiness of silence under frets and provocations; a humbly-bowing silence, joined to a face recalling the aspect of heaven. And when, as from their

period and places of flowering is oftentimes the case, we mark these sky-coloured bells in company with deeper sky-coloured butterflies of a yet nobler organization and more exquisite beauty, we may well thank God and take



courage; remembering how any, even the lowliest person, whose conversation is in heaven, hath for intimates congenial flights of heavenly-minded angels.

There was silence in heaven about the space of half an hour.—*Revelation* viii. 1.

St. Matthew,

APOSTLE AND EVANGELIST.

21 SEPTEMBER.

The Sacred Text.

AS Jesus passed forth from thence, He saw a man, named Matthew, sitting at the receipt of custom: and He saith unto him, Follow Me. And he arose, and followed Him.—*St. Matthew* ix. 9.

In the parallel passages St. Luke and St. Mark tell us :—

He went forth, and saw a Publican, named Levi, sitting at the receipt of custom: and He said unto him, Follow Me. And he left all, rose up, and followed Him. And Levi made Him a great feast in his own house: and there was a great company of Publicans and of others that sat down with them.—*St. Luke* v. 27, &c.

Levi the son of Alphæus.—*St. Mark* ii. 14.

When He had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. Now the names of the twelve apostles are

these . . . . Thomas, and Matthew the Publican.—*St. Matthew* x. 1, &c.

When they were come in, they went up into an upper room, where abode both Peter, ... Bartholomew, and Matthew. These all continued with one accord in prayer and supplication.—*Acts* i. 13, 14.

BIOGRAPHICAL ADDITIONS.

TRADITIONS clash and contradict each other in relating to us the career of St. Matthew subsequent to the point at which Holy Writ leaves him: and even those details by which conjecture has enlarged the brief inspired record of his call, and of his course previous to the great day of Pentecost, vary in the telling.

Setting altogether aside one surmise which distinguishes "Matthew the Publican" from the "Levi" mentioned by St. Mark and St. Luke, opinions diverge at his birth; and constitute his father Alphæus the same, or not the same, as the father of St. James the Less: under the former supposition St. Matthew acquires dignity as a member of our Lord's own family. He is further conjectured, though equally not by universal consent, to have been twin brother to St. "Thomas called Didymus." Neither are commentators agreed as to the field of his labours as a Publican: one thinks he levied toll on persons and goods crossing the Lake of Gennesaret; another, that he may have collected customs either at Capernaum, or on the high road to Damascus where a site has been proposed for ancient Capernaum.

Passing on to the two names of Levi and Matthew, the first signifying "joined," the second (by a contraction) "God given;" we meet with a suggestion that his native Jewish name is used as the more honourable by his fellow Evangelists, while he himself adheres to that appellation bearing which as an underling of Rome he endured his countrymen's odium and contempt. On the other hand, the invariable use of "Matthew" at each mention of him in the Gospels and Book of Acts subsequent to his enrolment as an Apostle, paves the way to a counter-suggestion that at his call he adopted, or at the least permanently retained, that name which between the two conveys the more obviously devout allusion.

St. Matthew's Gospel is widely accepted as earliest in date among the four inspired narratives of our Lord's life and death. It has come down to us in the Greek language only; but in this form is believed by many to be no more than the translation of a text originally composed in that very tongue wherein the Word made Flesh discoursed. If so, it would seem however that the original document, now irrecoverably lost, was very early superseded by the more generally intelligible Greek version. The year 38 is proposed as that in which St. Matthew wrote his Gospel: and a reason alleged in favour of its having been written neither earlier nor later is that the date in question is held to tally with that of the Apostolic Evangelist's departure from Jerusalem to a wider field of missionary enterprise: thus, on quitting his Jewish flock, he bequeathed to them in lieu of his actual presence the written Word of God.

His daily habits are celebrated as contemplative and

austere; his diet also as restricted to vegetable substances without admixture of flesh.

Once more: like so many points of his life, his death remains unascertained. One ancient authority is quoted in favour of his having died a natural death, and the antiquity of such a view lends it weight. A contrary tradition, widely adopted both by early and later writers, shows us our Saint invested with the crown and palm-branch of martyrdom. In preparation for so glorious an end we mark him toiling to save the lost in Persia, Parthia, and other places; and in barbarous regions making converts among the actual Anthropophagi. Persia, or Parthia, or Caramania then held in subjection by the latter country, is fixed upon as the scene of his violent death; which some, again, assign to Ethiopia. Nor are legends unanimous as to the mode of his martyrdom. One avers that he was beheaded in requital for having warned Hyrtacus, King of Ethiopia, against contracting an unlawful marriage: others relate that he died by fire; or that a fire kindled around him being first extinguished by his prayers, he gave up the ghost in peace.

Enter into thy closet,—shut thy door.—*St. Matthew* vi. 6.

Few as are the rules of ceremonial recorded direct from our Master's own lips "full of grace," yet here is one; "Shut thy door:" and on this I laid no stress till a friend called my attention to it. Since that time I have been struck with (as it seems to me) the width and undiminished application of one certain precept of prayer, which at first sight might appear restricted to those few disciples in

whose hearing it was uttered, and even on them to have continued binding no longer than during a brief period ended before the consummated destruction of Jerusalem :—

"Pray ye that your flight be not in the winter, neither on the sabbath day."—*St. Matthew* xxiv. 20.

Was this injunction indeed laid upon those only who with ears of flesh listened to the Divine Word : or speaketh it no less to ourselves? The destruction then imminent, although it was the lighting down of a curse and the cutting short of a day of grace and the casting off of apostate Israel, was not necessarily beyond remedy: for whoso repented, though it were as the penitent worshipping on a literal cross Him Who hung crucified, even such an one at the eleventh hour would save his soul from death and hide a multitude of sins while his flesh perished in torture. But if those were days of unexampled tribulation, over ourselves another day impends of tribulation unparalleled : when such destruction as supervenes holds out no hope of appeal, and such salvation as is wrought shall be final. Then shall be a day of abounding iniquity, of many loves cooled, of deceits on every hand, of falling away: then the man of sin, the son of perdition, must be revealed. Then the sifting shall be more than heretofore searching, or ever the account is made up and closed.

Of that day and hour we know not, but we know that as a thief it cometh upon the earth : we know also that some must be alive at that day; ourselves it may be, our brethren it must be assuredly.

Therefore, O Lord Jesus, though I know not whether I or any whom I specially love,—yet knowing that some

who are with myself Thy members, and others who are at the least of Thy great brotherhood of mankind, must undergo that fiery trial and be hemmed round by those ensnaring influences; lest I, lest any I love, lest any soul through my fault, through my most grievous fault, be then weighed in Thy balance and found wanting; I will now pray, not as knowing what I ask, but as assured that obeying Thy precept and using Thy very words I cannot err, I pray Thee Almighty, All-knowing, All-merciful, I pray Thee that our flight be not in the winter, neither on the sabbath day.

Mayhap the winter may stand for extremity of fleshly hardship, and the sabbath day for means of grace not yet cut off from us: how know we but that faithful prayer may avail to some mitigation of anguish, or some lengthening and increase of tranquillity?

In this blessed Gospel of St. Matthew our Lord, besides teaching us His own prayer, four times fixes a subject for devout petitions:—

Pray ye the Lord of the harvest, that He will send forth labourers into His harvest.—ix. 38.

This kind goeth not out but by prayer and fasting.—xvii. 21.

Pray ye that your flight be not in the winter, neither on the sabbath day.—xxiv. 20.

Watch and pray, that ye enter not into temptation.—xxvi. 41.

And withal He vouchsafes us a promise:—

All things, whatsoever ye shall ask in prayer, believing, ye shall receive.—xxi. 22.

A Prayer for Use of Talents.

GOD, Whose excelling glory overflowing upon the works of Thy hands invests with glory princes celestial and princes terrestrial, Angels, Apostles and Evangelists;—Who from filthy lucre didst call Matthew Thy willing Saint to a heavenly treasure, from an evil name to everlasting renown, from scorn of Israel that is in bondage to honour amongst Israelites that are free;—Who moving him by the Holy Ghost, endowedst him with the pen of a ready writer, committing unto him as unto a nursing father the Gospel of salvation, that he might feed therewith Thine infant Church and set before her things new and old:—O God, the God of the least and of the greatest, Thou Who entrustest talents unto men demanding from them increase of substance and return of thanks, grant unto each one of us so to serve Thee, that with earthly pounds we may buy of Thee gold tried in the fire, and with human faculties seek Thee where Thou mayest be found; spending, labouring, influencing others, as those who must give account not of their own souls only, but of their brother's also. And who is sufficient for these things? Of Thee, O Father, be our sufficiency, for Thy Son our Lord Jesus Christ's sake. Amen.

A Memorial of St. Matthew.

Psalms cv, cvi.

St. Matthew, scarce reckoned an Israelite,—

Publicans and sinners.—*St. Mark* ii. 16.

Remember me, O Lord, according to the favour that Thou bearest unto Thy people : O visit me with Thy salvation;

That I may see the felicity of Thy chosen : and rejoice in the gladness of Thy people, and give thanks with Thine inheritance.—

is called to follow Christ,—

He called to the man clothed with linen, which had the writer's inkhorn by his side. —*Ezekiel* ix. 3.

Rejoice in His holy Name : let the heart of them rejoice that seek the Lord.

Seek the Lord and His strength : seek His face evermore.—

and leaving all,—

Man doth not live by bread only.—*Deuteronomy* viii. 3.

Moreover, He called for a dearth upon the land : and destroyed all the provision of bread.—

follows, not knowing whither.—

Then shall we know, if we follow on to know the Lord. —*Hosea* vi. 3.

Until the time came that his cause was known : the word of the Lord tried him.—

He is ordained an Apostle,—

Set the trumpet to thy mouth. —*Hosea* viii. 1.

O give thanks unto the Lord, and call upon His Name : tell the people what things He hath done.

O let your songs be of Him, and praise Him : and

and preaches the kingdom of God:—

The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; He will save us.—*Isaiah* xxxiii. 22.

yet his courage fails in Gethsemane.—

The fear of man bringeth a snare.—*Proverbs* xxix. 25.

let your talking be of all His wondrous works.—

Remember the marvellous works that He hath done: His wonders, and the judgments of His mouth,

O ye seed of Abraham His servant: ye children of Jacob His chosen.

He is the Lord our God: His judgments are in all the world.

He hath been alway mindful of His covenant and promise: that He made to a thousand generations;

Even the covenant that He made with Abraham: and the oath that He sware unto Isaac;

And appointed the same unto Jacob for a law: and to Israel for an everlasting testament;

Saying, Unto thee will I give the land of Canaan: the lot of your inheritance;

When there were yet but a few of them: and they strangers in the land.—

And they forgat God their Saviour: Who had done so great things in Egypt;

Wondrous works in the land of Ham: and fearful things by the Red sea.—

Good Friday:—

The firstborn according to his birthright.—*Genesis* xliii. 33.

Easter Day:—

Jesus Christ, Who is the faithful Witness, and the first begotten of the dead.—*Revelation* i. 5.

Ascension Day:—

Christ as a Son over His own house.—*Hebrews* iii. 6.

Whitsunday.—

Ye have an unction from the Holy One, and ye know all things.—1 *St. John* ii. 20.

Such Jews as repent at St. Matthew's preaching,—

Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.—*Ezekiel* xviii. 28.

are baptized : a type of Holy Baptism,—

All passed through the sea. —1 *Corinthians* x. 1.

He sent darkness, and it was dark : and they were not obedient unto His word.—

He smote all the firstborn in their land : even the chief of all their strength.—

Then believed they His words : and sang praise unto Him.—

He made Him Lord also of His house : and ruler of all His substance.

That He might inform His princes after His will : and teach His senators wisdom.—

We have sinned with our fathers : we have done amiss, and dealt wickedly.

Our fathers regarded not Thy wonders in Egypt, neither kept they Thy great goodness in remembrance : but were disobedient at the sea, even at the Red sea.

Nevertheless, He helped them for His Name's sake : that He might make His power to be known.

He rebuked the Red sea also, and it was dried up : so He led them through the

deep, as through a wilderness.

And He saved them from the adversary's hand : and delivered them from the hand of the enemy.

As for those that troubled them, the waters overwhelmed them : there was not one of them left.—

a lesson of judgment :—
Dominion and fear are with Him.—*Job* xxv. 2.

But within a while they forgat His works : and would not abide His counsel.

But lust came upon them in the wilderness : and they tempted God in the desert.

And He gave them their desire : and sent leanness withal into their soul.

They angered Moses also in the tents : and Aaron the saint of the Lord.

So the earth opened, and swallowed up Dathan : and covered the congregation of Abiram.

And the fire was kindled in their company : the flame burnt up the ungodly.—

but obstinate rejecters, setting up spiritual idols in their own hearts,—
These men have set up their idols in their heart, and put the stumblingblock of their

Yea, they thought scorn of that pleasant land : and gave no credence unto His word;

But murmured in their tents : and hearkened not unto the voice of the Lord.—

iniquity before their face.—*Ezekiel* xiv. 3.

are themselves rejected:–

I will scatter you among the heathen, and will draw out a sword after you : and your land shall be desolate, and your cities waste.—*Leviticus* xxvi. 33.

Neither destroyed they the heathen : as the Lord commanded them ;

But were mingled among the heathen : and learned their works.

Insomuch that they worshipped their idols, which turned to their own decay : yea, they offered their sons and their daughters unto devils ;

And shed innocent blood, even the blood of their sons and of their daughters : whom they offered unto the idols of Canaan ; and the land was defiled with blood.

Thus were they stained with their own works : and went a whoring with their own inventions.—

Then lift He up His hand against them : to overthrow them in the wilderness ;

To cast out their seed among the nations : and to scatter them in the lands.—

Therefore was the wrath of the Lord kindled against His people : insomuch that He abhorred His own inheritance.

And He gave them over into the hand of the hea-

then : and they that hated them were lords over them.

Their enemies oppressed them : and had them in subjection.

Many a time did He deliver them : but they rebelled against Him with their own inventions, and were brought down in their wickedness.

yet on some God showeth pity.—

For very great are His mercies.—1 *Chronicles* xxi. 13.

Nevertheless, when He saw their adversity : He heard their complaint.

He thought upon His covenant, and pitied them, according unto the multitude of His mercies : yea, He made all those that led them away captive to pity them.—

St. Matthew writes his Gospel:—

Do the work of an evangelist.—2 *Timothy* iv. 5.

O give thanks unto the Lord, for He is gracious : and His mercy endureth for ever.

Who can express the noble acts of the Lord : or shew forth all His praise?—

and is moved to record Herod's trouble,—

For there is nothing hid, which shall not be manifested.—*St. Mark* iv. 22.

And He increased His people exceedingly : and made them stronger than their enemies;

Whose heart turned so, that they hated His people : and dealt untruly with His servants.—

the flight into Egypt, and the return,—

The spirit of Egypt shall fail in the midst thereof.—*Isaiah* xix. 3.

the exaltation of the Holy Innocents:—

To the help of the Lord against the mighty.—*Judges* v. 23.

writing of the Transfiguration, he comforts us for Moses.—

Thou shalt not go over this Jordan.—*Deuteronomy* iii. 27.

Under the good Providence of God the Twelve go forth as Missionaries,—

He shall dwell on high : his place of defence shall be the munitions of rocks : bread shall be given him ; his waters shall be sure.—*Isaiah* xxxiii. 16.

Israel also came into Egypt : and Jacob was a stranger in the land of Ham.—

Egypt was glad at their departing : for they were afraid of them.—

He brought them forth also with silver and gold : there was not one feeble person among their tribes.—

They angered Him also at the waters of strife : so that He punished Moses for their sakes ;

Because they provoked his spirit : so that he spake unadvisedly with his lips.—

What time as they went from one nation to another : from one kingdom to another people ;

He suffered no man to do them wrong : but reproved even kings for their sakes ;

Touch not Mine anointed: and do My prophets no harm.—

He spread out a cloud to be a covering : and fire to give light in the night-season.

At their desire He brought quails : and He filled them with the bread of heaven.—

following Christ, of Whom Joseph is a type;—

God did send me before you to preserve life.—*Genesis* xlv. 5.

and in Whose Name signs and wonders are wrought: prefigured by the miracles in Egypt.—

If this counsel or this work be of men, it will come to nought:

But if it be of God, ye cannot overthrow it.—*Acts* v. 38, 39.

But He had sent a man before them: even Joseph, who was sold to be a bond-servant;

Whose feet they hurt in the stocks: the iron entered into his soul.—

Then sent He Moses His servant: and Aaron whom He had chosen.

And these shewed His tokens among them: and wonders in the land of Ham.—

He turned their waters into blood: and slew their fish.

Their land brought forth frogs: yea, even in their kings' chambers.

He spake the word, and there came all manner of flies: and lice in all their quarters.

He gave them hail-stones for rain: and flames of fire in their land.

He smote their vines also and fig-trees: and destroyed the trees that were in their coasts.

He spake the word, and the grasshoppers came, and caterpillars innumerable: and did eat up all the grass in their land, and devoured the fruit of their ground.—

Forms of idolatry.—
To whom then will ye liken God? or what likeness will ye compare unto Him?—*Isaiah* xl. 18.

They made a calf in Horeb : and worshipped the molten image.

Thus they turned their glory : into the similitude of a calf that eateth hay.—

They joined themselves unto Baal-peor : and ate the offerings of the dead.

Thus they provoked Him to anger with their own inventions : and the plague was great among them.—

St. Matthew baptizes many converts.—
Ho, every one that thirsteth, come ye to the waters.—*Isaiah* lv. 1.

He opened the rock of stone, and the waters flowed out : so that rivers ran in the dry places.

For why? He remembered His holy promise : and Abraham His servant.

And He brought forth His people with joy : and His chosen with gladness;

And gave them the lands of the heathen : and they took the labours of the people in possession;

That they might keep His statutes : and observe His laws.—

His holy life :—
To me to live is Christ.—*Philippians* i. 21.

Blessed are they that alway keep judgment : and do righteousness.—

his blessed death.—
And to die is gain.—*Philippians* i. 21.

The king sent, and delivered him : the prince of the people let him go free.—

Types of Christ the perpetual Intercessor:—

He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.—*Hebrews* vii. 25.

So He said, He would have destroyed them, had not Moses His chosen stood before Him in the gap: to turn away His wrathful indignation, lest He should destroy them.—

Then stood up Phinees and prayed: and so the plague ceased.

And that was counted unto him for righteousness: among all posterities for evermore.—

to Whom prayeth the Church universal.—

Behold, we come unto Thee; for Thou art the Lord our God.—*Jeremiah* iii. 22.

Deliver us, O Lord our God, and gather us from among the heathen: that we may give thanks unto Thy holy Name, and make our boast of Thy praise.

Blessed be the Lord God of Israel from everlasting, and world without end: and let all the people say, Amen.

The Third Living Creature.

An Angel.

N the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the third beast had a face as a man. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, Which was, and is, and is to come.—*Revelation* iv. 6, &c.

Amongst these four mysterious living creatures St. Matthew by a popular arrangement retains for his evangelical symbol that one which St. John beheld with a human face, or, as is often represented, with a face as an Angel. Now since such like Birds of Paradise do most worthily enjoy a Feast-day to themselves (not to say how from undimmed vision and experience of ages they might far better treat of me than I of them), I will not here attempt any disquisition on their glories and beauties: but ascending at one step to certain occult texts which name, or in some sort appear to name, such heavenly personages, I will here simply and with scarcely a word of comment transcribe a few passages of Holy Writ which seem to celebrate rather the Creator than the creature; or which do at the least so move to awe that they may haply with less hazard be studied apart, than if placed in juxtaposition even with the very Seraphim. Awe may well be our first feeling as we read, but it should not be our last: for surely, whatever remains mysterious in these

texts, one thing becomes evident, which is, God's minute care of His creatures; and this should help us to love and trust Him. He regards us not (so to say) in the mass, but one by one: Hagar in need of comfort is as much Hagar to Him as to herself,—Abraham seems in less haste to be spared and blessed, than is the Lord to spare and bless him,—Jacob carries his point face to face with God,—tokens of the Divine Will and Presence guide Moses and all Israel day by day, and head the armies of Joshua,—Daniel and Zechariah receive each his special revelation from God.

The angel of the Lord found her by a fountain of water in the wilderness. And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. And the angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands. And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. And the angel of the Lord said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction. And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren. And she called the Name of the Lord that spake unto her, Thou God seest me: for she said, Have I also here looked after Him that seeth me? Wherefore the well was called Beer-lahai-roi.—*Genesis* xvi. 7, &c.

The angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for

God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.—*Genesis* xxi. 17, 18.

The angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. . . . And the angel of the Lord called unto Abraham out of heaven the second time, and said, By Myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice.—*Genesis* xxii. 11, &c.

The angel of God spake unto me in a dream, saying, Jacob: and I said, Here am I. And he said, . . . I have seen all that Laban doeth unto thee. I am the God of Beth-el, where thou anointedst the pillar, and where thou vowedst a vow unto Me: now arise, get thee out from this land, and return unto the land of thy kindred.—*Genesis* xxxi. 11, &c.

Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is

thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. —*Genesis* xxxii. 24, &c.

By his strength he had power with God: yea, he had power over the angel, and prevailed: he wept, and made supplication unto him.—*Hosea* xii. 3, 4.

The Angel which redeemed me from all evil, bless the lads.—*Genesis* xlviii. 16.

Moses kept the flock of Jethro, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.—*Exodus* iii. 1, 2.

The angel of God, which went before the camp of Israel, removed and went behind them.—*Exodus* xiv. 19.

Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for My Name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For Mine Angel shall go before thee, and bring thee in.—*Exodus* xxiii. 20, &c.

Moses whom they refused, the same did God send to

be a ruler and a deliverer by the hand of the angel which appeared to him in the bush. This is that Moses, that was in the Church in the wilderness with the angel which spake to him in the mount Sina.—*Acts* vii. 35, &c.

Mine Angel shall go before thee.—*Exodus* xxxii. 34.

It came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as Captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the Captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.—*Joshua* v. 13, &c.

I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which He hath bestowed on them. In all their affliction He was afflicted, and the angel of His presence saved them.—*Isaiah* lxiii. 7, 9.

Behold, a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. I Daniel was left alone, and saw this great vision, and there remained no strength in me. Yet heard I the voice of his words.—*Daniel* ix. 5, &c.

He showed me Joshua the High Priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by. And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts. . . . —*Zechariah* iii. 1, &c.

In that day, the house of David shall be as God, as the angel of the Lord before them.—*Zechariah* xii. 8.

The Tenth Foundation.

A Chrysoprase.

THE wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And the foundations of the wall of the city were garnished with all manner of precious stones. The tenth, a chrysoprasus.—*Revelation* xxi. 14, &c.

The Chrysoprase inherits a name from "gold" and "a leek:" and thus sets before us that which

the sun tenderly brings up, and that which fire has thoroughly purified; a feeble fair creature flourishing in our world of rain and rainbows, and an indestructible precious substance built into the city of God's holiness. All that liveth, dieth, and reviveth, preaches to us life, death, and resurrection; all that being purged remaineth, sweetly discourses of that life which dieth not.

As its name suggests, the Chrysoprase is a jewel decked in greenness and yellowness. It exhibits exquisite shades of cheerful green, and unequal degrees of translucency. Thus at the present day we behold it goodly and comely. Yet a conjecture represents the substance St. John indicates as being one not merely green-coloured modified by even a strong yellow cast, but as streaked or spotted with distinct yellow: and if so, it may have been included in the class "Pardalios," a title derived from the spotted pard, and anciently awarded to more than one precious stone. Thus widening our field we may claim as a Chrysoprase that specimen "purple with golden stars," whereof I have seen mention made though itself I never saw, and which so described mimics an instalment of the actual firmament.

The "Chrysoprasion" (but whether or not this stand simply for Chrysoprase, readers more learned than the writer must decide),—the gifted Chrysoprasion, is said to shine by night though lightless by day: and what better promise have we?—

The Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night.—*Isaiah* iv. 5.

The Scarlet Pimpernel.

A teacher of sky-science.

IN the cultivated soil of cornfields, though wild of its own nature, springs the Scarlet Pimpernel, a small annual plant decked by many beauties. Its blossom not large and yet fairly conspicuous is, with gorgeous exception of the poppy, the sole British wildling of scarlet dye. Its five petals compose a starry figure, and the green supporting calyx beneath them forms a more slender

star of five points, point alternating with point of this doubled star. The stamens are five, all of equal

height, gathered around the central solitary pistil. The many-branched stem is square, and thence spring leaves two and two together; and grouped with the leaves, the slender-stalked blossoms. Petty as the entire plant appears, fragile, lowly of habit, an inhabitant of mere ragged edges of field paths, it yet possesses a gift of subtle sensitiveness which renders it our teacher in sky science: for its blossom opens or closes in accordance with the promise or threat of the atmosphere, thus earning for it the pretty homely name of Shepherd's or Poor Man's Weather-glass. On fine days its star expands towards eight in the morning, not to contract till about four in the afternoon.

This Scarlet Pimpernel grows freely in the valley of the Nile. And perhaps when Moses, being a babe, wept in his ark of bulrushes, not far off glowed these wide-open flowerets; as if the sky had lent a galaxy of stars to cluster beside his cradle, and in a symbol reveal the hosts of heaven keeping watch with Miriam.

The Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew.—*Genesis* ii. 4, 5.

St. Michael

AND

All Angels.

29 SEPTEMBER.

The Sacred Text.

WHO maketh His angels spirits; His ministers a flaming fire.—*Psalm* civ. 4.

The Lord reigneth; He sitteth between the cherubims.—*Psalm* xcix. 1.

Bless the Lord, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word. Bless ye the Lord, all ye His hosts; ye ministers of His, that do His pleasure.—*Psalm* ciii. 20, 21.

Praise ye Him, all His angels: praise ye Him, all His hosts.—*Psalm* cxlviii. 2.

Behold, He put no trust in His servants; and His angels he charged with folly.—*Job* iv. 18.

The earth: who laid the corner stone thereof; when the morning stars sang together, and all the sons of God shouted for joy?—*Job* xxxviii. 4, &c.

What is man, that Thou art mindful of him? and the

son of man, that Thou visitest him? For Thou hast made him a little lower than the angels, and hast crowned him with glory and honour.—*Psalm* viii. 4, 5.

We see Jesus, Who was made a little lower than the angels for the suffering of death, crowned with glory and honour. He took not on Him the nature of angels.—*Hebrews* ii. 9, 16.

He placed at the east of the Garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the Tree of Life.—*Genesis* iii. 24.

The men turned their faces from thence, and went toward Sodom. And there came two angels to Sodom at even; and Lot sat in the gate of Sodom. And he said, Behold now, my lords, turn in, I pray you, into your servant's house. And they said, Nay; but we will abide in the street all night. And he pressed upon them greatly; and they turned in unto him, and entered into his house; and they did eat. . . . . The men put forth their hand, and pulled Lot into the house to them, and shut to the door. And they smote the men that were at the door of the house with blindness. And the men said unto Lot, Hast thou here any besides? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place. For we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it. And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the

hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city.—*Genesis* xviii. 22; xix. 1, &c.

The Lord God of heaven, He shall send His angel before thee.—*Genesis* xxiv. 7.

Jacob dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.—*Genesis* xxviii. 10, 12.

Jesus saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man.—*St. John* i. 50, 51.

Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim.—*Genesis* xxxii. 1, 2.

There was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord.—*Job* i. 6; ii. 1.

The law was ordained by angels in the hand of a mediator.—*Galatians* iii. 19.

The Lord shined forth from mount Paran, and He came with ten thousands of saints.—*Deuteronomy* xxxiii. 2.

Man did eat angels' food.—*Psalm* lxxviii. 25.

I will send an angel before thee. For I will not go up in the midst of thee.—*Exodus* xxxiii. 2, 3.

Balaam went with the princes of Moab. And the angel

of the Lord stood in the way for an adversary against him. Now he was riding upon his ass. And the ass saw the angel of the Lord standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way. But the angel of the Lord stood in a path of the vineyards, a wall being on this side, and a wall on that side. And when the ass saw the angel of the Lord, she thrust herself unto the wall. And the angel of the Lord went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left. And when the ass saw the angel of the Lord, she fell down under Balaam. . . . . Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face. And the angel of the Lord said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because thy way is perverse before me: and the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive. And Balaam said unto the angel of the Lord, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again. And the angel of the Lord said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak.—*Numbers* xxii. 21, &c.

An angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never break my covenant with

you. And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this? Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you.—*Judges* ii. 1, &c.

Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty.—*Judges* v. 23.

There came an angel of the Lord, and sat under an oak which was in Ophrah: and Gideon threshed wheat. And the angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valour. And Gideon said unto him, ... If now I have found grace in thy sight, then shew me a sign that thou talkest with me. Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set it before thee. And he said, I will tarry until thou come again. And Gideon went in, and made ready a kid, and unleavened cakes: and brought it out unto him under the oak, and presented it. And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so. Then the angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the Lord departed out of his sight.—*Judges* vi. 11, &c.

There was a certain man, whose name was Manoah, and

his wife was barren. And the angel of the Lord appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son. Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing: for, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines. Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name. . . . And the angel of God came again unto the woman: but Manoah her husband was not with her. And the woman ran, and shewed her husband, Behold, the man hath appeared unto me, that came unto me the other day. And Manoah arose, and came to the man, and said unto him, Art thou the man that spakest unto the woman? And he said, I am. Of all that I said unto the woman let her beware. All that I commanded her let her observe. And Manoah said unto the angel of the Lord, I pray thee, let us detain thee, until we shall have made ready a kid for thee. And the angel of the Lord said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the Lord. For Manoah knew not that he was an angel of the Lord. And Manoah said unto the angel of the Lord, What is thy name, that when thy sayings come to pass we may do thee honour? And the angel of the Lord said unto him, Why askest thou thus after my name, seeing it

is secret? So Manoah took a kid with a meat offering, and offered it upon a rock unto the Lord: and the angel did wonderously. For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar.—*Judges* xiii. 2, &c.

I called upon the Lord, and cried to my God. And He rode upon a cherub, and did fly: and He was seen upon the wings of the wind.—2 *Samuel* xxii. 7, 11.

Satan stood up against Israel, and provoked David to number Israel. And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the Lord beheld, and He repented Him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the Lord stood by the threshingfloor of Ornan the Jebusite. And David lifted up his eyes, and saw the angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. . . . . Then the angel of the Lord commanded Gad to say to David, that David should go up, and set up an altar unto the Lord in the threshingfloor of Ornan. And Ornan turned back, and saw the angel; and his four sons with him hid themselves. And David built there an altar unto the Lord. And the Lord commanded the angel; and he put up his sword again into the sheath thereof. David was afraid because of the sword of the angel of the Lord.—1 *Chronicles* xxi. 1, &c.

Elijah went into the wilderness. And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was a cake baken on the coals, and

a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee.—1 *Kings* xix. 1, 4, &c.

Micaiah, the son of Imlah, said, I saw the Lord sitting on His throne, and all the host of heaven standing by Him on His right hand and on His left.—1 *Kings* xxii. 9, 19.

The angel of the Lord said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, Is it not because there is not a God in Israel, that ye go to enquire of Baal-zebub the god of Ekron? Now therefore thus saith the Lord, Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. . . . . He sent again a captain of the third fifty with his fifty. And the angel of the Lord said unto Elijah, Go down with him: be not afraid of him.—2 *Kings* i. 3, &c.

There appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.—2 *Kings* ii. 11.

The Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.—2 *Kings* vi. 17.

The angel of the Lord encampeth round about them that fear Him, and delivereth them.—*Psalm* xxxiv. 7.

The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai.—*Psalm* lxviii. 17.

I saw the Lord sitting upon a throne, high and lifted

up, and His train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! because I am a man of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.—*Isaiah* vi. 1, &c.

Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest between the cherubims. Hear the words of Sennacherib. . . . . And that night the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: they were all dead corpses. The Lord sent an angel, which cut off all the mighty men of valour, and the leaders, and captains in the camp of the king of Assyria.—2 *Kings* xix. 15, 16, 35; 2 *Chronicles* xxxii. 21.

Let them be as chaff before the wind: and let the angel of the Lord chase them. Let their way be dark and slippery: and let the angel of the Lord persecute them.—*Psalm* xxxv. 5, 6.

Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error.—*Ecclesiastes* v. 6.

I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself. Out of the midst thereof came the likeness of four living creatures. They had the likeness of a man. And every one had four faces, and four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the colour of burnished brass. And they had the hands of a man under their wings on their four sides. Their wings were joined one to another. As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and the face of an ox on the left side; they four also had the face of an eagle. And their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies. And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went. Their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel. When they went, they went upon their four sides: and they turned not when they went. As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four. And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from

the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. And the likeness of the firmament upon the heads of the living creatures was as the colour of the terrible crystal, stretched forth over their heads above. And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies. And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings.—*Ezekiel* i. 4, &c.

I heard behind me a voice of a great rushing, saying, Blessed be the glory of the Lord from His place. I heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing.—*Ezekiel* iii. 12, 13.

In the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne. And He spake unto the man clothed with linen, and said, Go in between the wheels, even unto the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter them over the city. And he went in in my sight. Now the cherubims stood on the right side of the house. The glory of the Lord went up from the cherub, and stood over the threshold of the house. And the sound of the

cherubims' wings was heard even to the outer court, as the voice of the Almighty God when He speaketh. And one cherub stretched forth his hand from between the cherubims unto the fire that was between the cherubims, and took thereof, and put it into the hands of him that was clothed with linen. And there appeared in the cherubims the form of a man's hand under their wings. And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub. To the place whither the head looked they followed it. And their whole body, and their backs, and their hands, and their wings, and the wheels, were full of eyes round about, even the wheels that they four had. As for the wheels, it was cried unto them in my hearing, O wheel. And every one had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle. And the cherubims were lifted up. And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them. When they stood, these stood; and when they were lifted up, these lifted up themselves also: for the spirit of the living creature was in them. Then the glory of the Lord departed from off the threshold of the house, and stood over the cherubims. And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also were beside them, and every one stood at the door of the east gate of the Lord's house; and the glory of the God of Israel was over them above. This is the living creature that I saw under the

God of Israel by the river of Chebar; and I knew that they were the cherubims.—*Ezekiel* x. 1, &c.

Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel was over them above. And the glory of the Lord went up from the midst of the city.—*Ezekiel* xi. 22, 23.

A man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate.—*Ezekiel* xl. 3.

Nebuchadnezzar the king, unto all people. I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven; he cried aloud, and said thus, Hew down the tree. Nevertheless leave the stump of his roots in the earth. Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. This matter is by the decree of the watchers, and the demand by the word of the holy ones.—*Daniel* iv. 1, 13, &c.

Said Daniel unto the king, My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me.—*Daniel* vi. 21, 22.

Gabriel, make this man to understand the vision. So he came near where I stood: and when he came, I was afraid, and fell upon my face. But he touched me, and set me upright. And he said, Behold, I will make thee know.—*Daniel* viii. 16, &c.

Whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me. And he informed me, and talked with me, and said, O Daniel, I am now come

forth to give thee skill and understanding.—*Daniel* ix. 21, 22.

An hand touched me, which set me upon my knees and upon the palms of my hands. And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. I am come for thy words. But the prince of the kingdom of Persia withstood me one-and-twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. Now I am come to make thee understand what shall befall thy people in the latter days. . . . . One like the similitude of the sons of men touched my lips. . . . . There came again and touched me one like the appearance of a man, and he strengthened me, and said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me. Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince. Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him. And now will I shew thee the truth.—*Daniel* x. 10, &c.; xi. 1, 2.

At that time shall Michael stand up, the great prince which standeth for the children of thy people.—*Daniel* xii. 1.

I Daniel looked, and, behold, there stood other two, the

one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by Him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. And I heard, but I understood not: then said I, O my lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.—*Daniel* xii. 5, &c.

In the second year of Darius, came the word of the Lord unto Zechariah, saying, I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled, and white. Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be. And the man that stood among the myrtle trees answered, These are they whom the Lord hath sent to walk to and fro through the earth. And they answered the angel of the Lord that stood among the myrtle trees, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest. Then the angel of the Lord answered and said, O Lord of hosts, how long wilt Thou not have mercy on Jerusalem and on the cities of Judah, against which Thou hast had indignation these threescore and ten years? And the Lord answered the

angel that talked with me with good words and comfortable words. So the angel that communed with me said unto me, Cry thou, saying, Thus saith the Lord of hosts.—*Zechariah* i. 7, &c.

Behold four horns. And I said unto the angel that talked with me, What be these? And he answered me.—*Zechariah* i. 18, 19.

The angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak.—*Zechariah* ii. 3, 4.

The angel that talked with me came again, and waked me. And said unto me. . . .—*Zechariah* iv. 1, 2, &c.

A certain Priest named Zacharias. His lot was to burn incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. When Zacharias saw him, fear fell upon him. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. . . . . I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.—*St. Luke* i. 5, &c.

When He bringeth in the Firstbegotten into the world, He saith, And let all the angels of God worship Him.—*Hebrews* i. 6.

The angel Gabriel was sent from God unto Nazareth, to a virgin; and the virgin's name was Mary. And the

angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. . . . . Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His Name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David. And He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end. . . . The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee: therefore also that Holy Thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible. . . . And the angel departed from her.—*St. Luke* i. 26, &c.

The angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for That which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call His Name Jesus: for He shall save His people from their sins.—*St. Matthew* i. 20, 21.

There were shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign

unto you; Ye shall find the Babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. And the angels were gone away into heaven.—*St. Luke* ii. 8, &c.

He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone.—*Psalm* xci. 11, 12.

The angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young Child and His mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young Child to destroy Him. But when Herod was dead, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, Arise, and take the young Child and His mother, and go into the land of Israel: for they are dead which sought the young Child's life.—*St. Matthew* ii. 13, &c.

The devil leaveth Him, angels came and ministered unto Him.—*St. Matthew* iv. 11.

The harvest is the end of the world; and the reapers are the angels. The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend. At the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire.—*St. Matthew* xiii. 39, &c.

A pool called Bethesda . . . . An angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water

stepped in was made whole of whatsoever disease he had. —*St. John* v. 2, 4.

These little ones; their angels do always behold the face of My Father which is in heaven.—*St. Matthew* xviii. 10.

Whosoever shall confess Me before men, him shall the Son of Man also confess before the angels of God: but he that denieth Me before men shall be denied before the angels of God.—*St. Luke* xii. 8, 9.

There is joy in the presence of the angels of God over one sinner that repenteth.—*St. Luke* xv. 10.

The beggar died, and was carried by the angels into Abraham's bosom.—*St. Luke* xvi. 22.

When they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.—*St. Mark* xii. 25.

The Son of Man . . . shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other. But of that day and hour knoweth no man, no, not the angels of heaven.—*St. Matthew* xxiv. 30, &c.

The Son of Man shall come in His glory, and all the holy angels with Him.—*St. Matthew* xxv. 31.

There appeared an angel unto Him from heaven, strengthening Him.—*St. Luke* xxii. 43.

Behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. And the angel answered and said

unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for He is risen, as He said. Come, see the place where the Lord lay. And go quickly, and tell His disciples that He is risen from the dead; and, behold, He goeth before you into Galilee; there shall ye see Him: lo, I have told you.—*St. Matthew* xxviii. 2, &c.

Entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: He is risen; He is not here: behold the place where they laid Him. But go your way, tell His disciples and Peter that He goeth before you into Galilee: there shall ye see Him, as He said unto you.—*St. Mark* xvi. 5, &c.

Two men stood by them in shining garments. They said unto them, Why seek ye the Living among the dead? He is not here, but is risen: remember how He spake unto you when He was yet in Galilee, saying, The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.—*St. Luke* xxiv. 4, &c.

Mary stood without: and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the Body of Jesus had lain. And they say unto her, Woman, why weepest thou?—*St. John* xx. 11, &c.

Jesus Christ: Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him.—1 *St. Peter* iii. 21, 22.

While they looked stedfastly toward heaven as He went

up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.—*Acts* i. 10, 11.

The angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life.—*Acts* v. 19, 20.

The angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert.—*Acts* viii. 26.

Cornelius saw in a vision an angel of God coming in to him, and saying unto him, Cornelius. Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.—*Acts* x. 1, &c.

Peter was kept in prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. Cast thy garment about thee, and follow me. And he went out, and followed him. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.—*Acts* xii. 5, &c.

Herod made an oration. And the people gave a shout, It is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.—*Acts* xii. 21, &c.

There stood by me this night the angel of God, saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee.—*Acts* xxvii. 23, 24.

Us the apostles: we are made a spectacle to angels.—1 *Corinthians* iv. 9.

The woman is the glory of the man. For this cause ought the woman to have power on her head because of the angels.—1 *Corinthians* xi. 7, 10.

Unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God.—*Ephesians* iii. 10.

I charge thee before the elect angels.—1 *Timothy* v. 21.

Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?—*Hebrews* i. 14.

Unto the angels hath He not put in subjection the world to come.—*Hebrews* ii. 5.

Ye are come to an innumerable company of angels.—*Hebrews* xii. 22.

Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.—*Hebrews* xiii. 2.

The things, which are now reported by them that have preached the Gospel; which things the angels desire to look into.—1 *St. Peter* i. 12.

The unjust: not afraid to speak evil of dignities. Whereas angels, which are greater in power and might,

bring not railing accusation against them before the Lord.—2 *St. Peter* ii. 9, 10, 11.

Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.—*St. Jude* 9.

The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God.—1 *Thessalonians* iv. 16.

The Lord Jesus shall be revealed from heaven with His mighty angels.—2 *Thessalonians* i. 7.

Thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him.—*Daniel* vii. 10.

The Revelation of Jesus Christ; He sent and signified it by His angel unto His servant John.—*Revelation* i. 1.

He that overcometh, I will confess his name before My Father, and before His angels.—*Revelation* iii. 5.

I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?—*Revelation* v. 2.

The voice of many angels round about the throne: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.—*Revelation* v. 11, 12.

I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east,

having the seal of the Living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.—*Revelation* vii. 1, &c.

All the angels stood round about the throne, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.—*Revelation* vii. 11, 12.

The seven angels which stood before God; to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar. And the smoke of the incense ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth. The seven angels which had the seven trumpets prepared themselves to sound. The first . . . . , second . . . . , third . . . . , fourth angel sounded. . . . And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!—*Revelation* viii. 2.

The fifth . . . . , sixth angel sounded, and I heard a voice, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared, for to slay the third part of men.—*Revelation* ix. 1, &c.

I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth. . . . . And lifted up his hand to heaven, and sware by Him that liveth for ever and ever, that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished. . . . I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.—*Revelation* x. 1, &c.

The angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months. . . . And the seventh angel sounded.—*Revelation* xi. 1, 2, 15.

There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. Therefore rejoice, ye heavens, and ye that dwell in them.—*Revelation* xii. 7, &c.

I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on

the earth, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him. And there followed another angel, saying, Babylon is fallen, is fallen. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God.—*Revelation* xiv. 6, &c.

Another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe. Another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.—*Revelation* xiv. 15, &c.

Seven angels having the seven last plagues. The seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God.—*Revelation* xv. 1, &c.

A great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. The first went, and poured out his vial upon the earth. The second angel his upon the

sea. The third angel his upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, Which art, and wast, and shalt be, because Thou hast judged thus. For they have shed the blood of saints and prophets, and Thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are Thy judgments. The fourth angel poured out his vial upon the sun. The fifth angel his upon the seat of the beast. The sixth angel his upon Euphrates. And the seventh angel poured out his vial into the air.—*Revelation* xvi. 1, &c.

There came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters. . . . Wherefore didst thou marvel? I will tell thee the mystery of the woman. . . .—*Revelation* xvii. 1, 7.

I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen. . . .—*Revelation* xviii. 1, 2.

An angel standing in the sun; he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God. . . .—*Revelation* xix. 17.

I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on Satan, and bound him, and cast him into the bottomless pit, and shut him up, and set a seal upon him.—*Revelation* xx. 1, &c.

There came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the Bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me the holy Jerusalem. Having the glory of God: and had a wall great and high, and had twelve gates, and at the gates twelve angels.—*Revelation* xxi. 9, &c.

I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.—*Revelation* xxii. 8, 9.

I Jesus have sent Mine angel to testify unto you these things in the churches.—*Revelation* xxii. 16.

"Things too wonderful for me."—*Job* xlii. 3.

EW words and reverent must suffice me to speak of angels: for by conscious experience what know I of creatures sinless and celestial? Feet that stumble on earth fail to track them along their high places; eyes that slumber and sleep avail not to discern their unresting jubilee.

St. Gregory the Great has classified these most noble of God's creatures in nine orders, grouped three and three in a descending sequence:—

Seraphim, Cherubim, Thrones; Dominations, Principalities, Powers; Virtues, Archangels, Angels.

And as all things good are, each in its several degree, the mirror of that Essential Goodness which formed them, to the Seraphim is ascribed fervour of love, to the Cherubim illumination of knowledge; the Seraphim as fires kindled at the Unkindled Fire, the Cherubim as lights lit from the Underived Light. So in the remaining orders are discernible types of the Archetype, partial reflections of the All-perfect; strength, beneficence, beauty, glory.

The word Angel, signifying Messenger, has been supposed to designate office rather than nature: thus Angels have been accounted the ordinary messengers of God's Will towards man, and Archangels the loftier agents of His occasional purposes. Yet so mysterious is the whole subject that one may well acknowledge silence on such a theme to be more wisely eloquent than speech: for more than once we perceive not, or barely discern, whether the creature or the Creator is revealed to us.

St. Michael, whose name embodies that battle-cry of the elect, "Who is like God?" stands up not only as foremost champion when "there was war in heaven," but no less (as appears promised in the prophecy of Daniel) as champion of the Church in the latter days. The Archangel Gabriel, again; his name imports "The Strength of God:" and aptly is he so designated who brought word to earth of that mighty putting forth of Divine Strength whereby God the Son, rejoicing as a giant to run His course, grappled with the strong man armed; and being stronger than he, took from him his armour wherein he trusted and divided his spoils. The Archangels are estimated as seven in number, and to each a name pregnant with meaning has been assigned: but as SS. Michael

and Gabriel only are mentioned by name in the Bible, their glorious appellations and deeds are the most certainly made known to us. Yet let us add to their gracious fellowship the Archangel Raphael, whose example, recorded in the Apocryphal Book of Tobit, conveys to us a lesson of mercy; while his very name, meaning "the Healing of God," uplifts man's heart in thankfulness to Him Who only showeth mercy through all merciful creatures.

We cannot track the footprints of the elect Angels, without encountering traces of those fallen angels whom we name devils: who from being sons of light have made themselves children of darkness; who have made the light within them darkness; how great is that darkness!

Thus the Feast of St. Michael and All Angels enforces the same lesson as that of St. Matthias: on the one day two unnumbered hosts, on the other two individual souls, set before us life and death, blessing and cursing, light and darkness. As Mount Gerizim and Mount Ebal, the hosts of light and darkness keep awful guard on the threshold of our promised land: superhuman of stature, of date more ancient than ourselves, of strength excelling; these two companies by reason of their graduated orders assume to our eyes the figure as it were of two mountain cones; and the one kisses and is lost in the sunny atmosphere of heaven, while the other kicks and is held fast by the bottomless pit of hell.

Now of all which is, that which is made known unto us is undoubtedly made known for our profit. Let us not fail to love God all the more because He hath given His Angels charge concerning His own to keep them in all their ways; because the armies of heaven pitch their

camp around the faithful when need arises; because blessed spirits minister to the heirs of salvation; because they rejoice over one sinner that repenteth:—for all this we know assuredly, whether or not with a multitude of pious souls we solace ourselves by the thought of one Angel guardian assigned to each baptized person.

Meanwhile and not far off the devil as a roaring lion goeth about seeking whom he may devour: therefore it beseems us to be sober, vigilant, steadfast in the faith to resist him; for them that are such he catcheth not nor scattereth, but fleeth from. Let us reap good even from his evil; let us learn wisdom from what we know and from what we know not, turning both into prayer. The precise origin of his fall is not revealed, therefore "cleanse Thou me from my secret faults:" yet as pride is thought to have gone before his destruction, "keep Thy servant also from presumptuous sins." The possibility of such a plunge from good to evil might not have been compassed by us, but for the sure word of revelation; therefore noting betimes what may be the outcome of our own possibilities, "hold Thou me up and I shall be safe:—Set me as a seal upon Thy heart, as a seal upon Thine arm." The devil is the adversary; we will labour to save souls from death,—the accuser; we will rejoice to hide the multitude of sins,—a liar and the father of lies; our yea shall be yea, and our nay nay, declaring the truth in love.

Thus (to recur to our former fancy) while Mount Gerizim brings us peace, the very mountain of cursing by becoming a stronghold of prayer shall minister to us righteousness; even as righteous Joshua set up an altar to God in Mount Ebal.

The Jews have a saying that St. Michael flies with one wing, and St. Gabriel with two: quaintly expressing that the sword of the Lord is slow to smite, while His mercy speeds on its way.

The Mussulmans apply what seems the same thought differently: for they ascribe eight gates to the Garden of Eden, but to hell no more than seven.

The greater the height, the more shattering the fall: the moon shall be turned into blood, but the sun into darkness.

When it seems (as sometimes through revulsion of feeling and urgency of Satan it may seem) that our yoke is uneasy and our burden unbearable, because our life is pared down and subdued and repressed to an intolerable level: and so in one moment every instinct of our whole self revolts against our lot, and we loathe this day of quietness and of sitting still, and writhe under a sudden sense of all we have irrecoverably foregone, of the right hand, or foot, or eye cast from us, of the haltingness and maimedness of our entrance (if enter we do at last) into life,—then the Seraphim of Isaiah's vision making music in our memory revive hope in our heart.

For at the sound of their mighty cry of full-flooding adoration, the very posts of the door moved and the house was filled with smoke. No lack there, nothing subdued there; no bridle, no curb, no self-sacrifice: outburst of sympathy, fulness of joy, pleasures for evermore, likeness that satisfieth; beauty for ashes, oil of joy for mourning, the garment of praise for the spirit of heaviness; things

new out of God's treasure-house,—things old also, please God. "My son, give Me thy heart," He saith, and accepteth blessing it. "Give Me thy son," He saith also; and accepts and hides our darling; but one day gives him back to us.

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed unto him? For of Him, and through Him, and to Him, are all things: to Whom be glory for ever. Amen."

A Prayer for Angelic Fellowship.

GOD only Great, to Whom the thousand times ten thousand and thousands of thousands of Thine angels are neither many nor few, but make up the sum of Thy numbering; and being Thine unflawed work, Thine unfallen creation, abide before Thee in light unclouded and rapture of perpetual adoration, ministering to Christ's flock not by constraint but willingly, and working Thy work while it is day, for there is no night there: Give us grace, though not as yet in dignity, beauty, perfection, yet already in love and service of our brethren to follow along the angelic track, while on wings of desire we also soar heavenwards, and sit in heavenly places in Christ Jesus: and because Thou pitiest Thine own children,

knowing whereof we are made, give Thine angels charge concerning us to keep us in all our ways; so they, while they care for us along our happy homeward course, may glorify Thee for us; and we, while we receive their allotted succour (though now we discern them not), may glorify Thee for them; until that day when as children of the Resurrection, being made equal unto the angels, we with them may render praise to Thee for every ministry of love and for all perfections: through Jesus Christ our Lord. Amen.

A Memorial for the Feast of St. Michael and All Angels.

Psalms cxxxix-cxliii.

The vexation and rescue of Lot,—

Turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly;

And delivered just Lot, vexed with the filthy conversation of the wicked.—2 *St. Peter* ii. 6, 7.

Deliver me, O Lord, from the evil man: and preserve me from the wicked man.

Who imagine mischief in their hearts: and stir up strife all the day long.

They have sharpened their tongues like a serpent: adder's poison is under their lips.

Keep me, O Lord, from the hands of the ungodly: preserve me from the wicked men, who are purposed to overthrow my goings.

The proud have laid a snare for me, and spread a net abroad with cords : yea, and set traps in my way.

I said unto the Lord, Thou art my God : hear the voice of my prayers, O Lord.

O Lord God, Thou strength of my health : Thou hast covered my head in the day of battle.

Let not the ungodly have his desire, O Lord : let not his mischievous imagination prosper, lest they be too proud.

Let the mischief of their own lips fall upon the head of them : that compass me about.

Let hot burning coals fall upon them : let them be cast into the fire, and into the pit, that they never rise up again.—

O Lord, Thou hast searched me out, and known me : Thou knowest my down-sitting, and mine uprising ; Thou understandest my thoughts long before.

Thou art about my path, and about my bed : and spiest out all my ways.

For lo, there is not a word in my tongue : but Thou, O Lord, knowest it altogether.

Jacob's vision of the Ladder.—

Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not.

And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. —*Genesis* xxviii. 16, 17.

Thou hast fashioned me behind and before : and laid Thine hand upon me.

Such knowledge is too wonderful and excellent for me : I cannot attain unto it.

Whither shall I go then from Thy Spirit : or whither shall I go then from Thy presence?

If I climb up into heaven, Thou art there : if I go down to hell, Thou art there also.—

The perversity of Balaam.—

The way of Balaam the son of Bosor, who loved the wages of unrighteousness;

But was rebuked for his iniquity.—2 *St. Peter* ii. 15, 16.

A man full of words shall not prosper upon the earth : evil shall hunt the wicked person to overthrow him.—

Bochim: the Angel's rebuke,—

That which hath wings shall tell the matter.—*Ecclesiastes* x. 20.

Let their judges be overthrown in stony places : that they may hear my words, for they are sweet.—

and people's lament.—

It came to pass, when the angel of the Lord spake these words unto all the children of Israel, that the people lifted up their voice, and wept.

And they called the name

Hear my prayer, O Lord, and consider my desire : hearken unto me for Thy truth and righteousness' sake.

And enter not into judgment with Thy servant : for in Thy sight shall no man living be justified.

of that place Bochim: and they sacrificed there unto the Lord.—*Judges* ii. 4, 5.

The birth of Sampson.—I have been a Nazarite unto

For the enemy hath persecuted my soul; he hath smitten my life down to the ground: he hath laid me in the darkness, as the men that have been long dead.

Therefore is my spirit vexed within me: and my heart within me is desolate.

Yet do I remember the time past; I muse upon all Thy works: yea, I exercise myself in the works of Thy hands.

I stretch forth my hands unto Thee: my soul gaspeth unto Thee as a thirsty land.

Hear me, O Lord, and that soon, for my spirit waxeth faint: hide not Thy face from me, lest I be like unto them that go down into the pit.

O let me hear Thy loving-kindness betimes in the morning, for in Thee is my trust: shew Thou me the way that I should walk in, for I lift up my soul unto Thee.

Deliver me, O Lord, from mine enemies: for I flee unto Thee to hide me.—

For my reins are Thine: Thou hast covered me in my mother's womb.

God from my mother's womb.—*Judges* xvi. 17.

I will give thanks unto Thee, for I am fearfully and wonderfully made : marvellous are Thy works, and that my soul knoweth right well.

My bones are not hid from Thee : though I be made secretly, and fashioned beneath in the earth.

Thine eyes did see my substance, yet being imperfect : and in Thy book were all my members written ;

Which day by day were fashioned : when as yet there was none of them.—

Elijah flees past Beersheba,—

He arose, and went for his life.—1 *Kings* xix. 3.

I had no place to flee unto : and no man cared for my soul.—

into the wilderness,—

Went a day's journey into the wilderness, and came and sat down under a juniper tree.—1 *Kings* xix. 4.

When my spirit was in heaviness Thou knewest my path : in the way wherein I walked have they privily laid a snare for me.—

O deliver me from my persecutors : for they are too strong for me.—

and lonely of spirit,—

"I, even I only, am left." 1 *Kings* xix. 10.

I looked also upon my right hand : and saw there was no man that would know me.—

bemoans himself,—

"It is enough."—1 *Kings* xix. 4.

I cried unto the Lord with my voice : yea, even unto the Lord did I make my supplication.

and makes request to die.—

"Now, O Lord, take away my life."—1 *Kings* xix. 4.

Elisha's servant is encouraged.—

Fear not: for they that be with us are more than they that be with them.—2 *Kings* vi. 16.

Isaiah is purged by fire:—

I create the fruit of the lips. —*Isaiah* lvii. 19.

with Hezekiah, he prays against Sennacherib;—

Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven.—2 *Chronicles* xxxii. 20.

I poured out my complaints before Him: and shewed Him of my trouble.—

Consider my complaint: for I am brought very low.—

I cried unto Thee, O Lord, and said: Thou art my hope, and my portion in the land of the living.—

Sure I am that the Lord will avenge the poor: and maintain the cause of the helpless.

The righteous also shall give thanks unto Thy Name: and the just shall continue in Thy sight.—

Set a watch, O Lord, before my mouth: and keep the door of my lips.

O let not mine heart be inclined to any evil thing: let me not be occupied in ungodly works with the men that work wickedness, lest I eat of such things as please them.—

Wilt Thou not slay the wicked, O God: depart from me, ye blood-thirsty men.

For they speak unrighteously against Thee: and Thine enemies take Thy Name in vain.—

Quicken me, O Lord, for

whose camp an Angel devastates.—

Thy slain men are not slain with the sword, nor dead in battle.—*Isaiah* xxii. 2.

Daniel in the lions' den:—

Wrought righteousness, obtained promises, stopped the mouths of lions.—*Hebrews* xi. 33.

he is instructed by an Angel.—

As he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.—*Daniel* viii. 18.

Zacharias in the Temple.—

The desire accomplished is sweet to the soul.—*Proverbs* xiii. 19.

Thy Name's sake: and for Thy righteousness' sake bring my soul out of trouble.

And of Thy goodness slay mine enemies: and destroy all them that vex my soul; for I am Thy servant.—

Do not I hate them, O Lord, that hate Thee: and am not I grieved with those that rise up against Thee?

Yea, I hate them right sore: even as though they were mine enemies.—

Keep me from the snare that they have laid for me: and from the traps of the wicked doers.

Let the ungodly fall into their own nets together: and let me ever escape them.—

How dear are Thy counsels unto me, O God: O how great is the sum of them!

If I tell them, they are more in number than the sand: when I wake up I am present with Thee.—

Lord, I call upon Thee, haste Thee unto me: and consider my voice when I cry unto Thee.

The Apostles released by an Angel.—

To bring out the prisoners from the prison, and them that sit in darkness out of the prison house.—*Isaiah* xlii. 7.

Let my prayer be set forth in Thy sight as the incense : and let the lifting up of my hands be an evening sacrifice.—

If I say, Peradventure the darkness shall cover me : then shall my night be turned to day.

Yea, the darkness is no darkness with Thee, but the night is as clear as the day : the darkness and light to Thee are both alike.—

Bring my soul out of prison, that I may give thanks unto Thy Name : which thing if Thou wilt grant me, then shall the righteous resort unto my company.—

Cornelius the devout centurion.—

The Lord is good, a strong hold in the day of trouble ; and He knoweth them that trust in Him.—*Nahum* i. 7.

Try me, O God, and seek the ground of my heart : prove me, and examine my thoughts.

Look well if there be any way of wickedness in me : and lead me in the way everlasting.—

Teach me to do the thing that pleaseth Thee, for Thou art my God : let Thy loving Spirit lead me forth into the land of righteousness.—

Hosts of light, and of

Let the righteous rather

darkness, surround us: a prayer for a happy issue:—

Believe not every spirit, but try the spirits whether they are of God.—1 *St. John* iv. 1.

Angels shall gather the elect from the four winds,—

He said unto me, Son of man, can these bones live? And I answered, O Lord God, Thou knowest.—*Ezekiel* xxxvii. 3.

and the sea shall give up its dead.—

Many waters cannot quench love, neither can the floods drown it.—*Song of Solomon* viii. 7.

smite me friendly: and reprove me.

But let not their precious balms break my head: yea, I will pray yet against their wickedness.—

Our bones lie scattered before the pit: like as when one breaketh and heweth wood upon the earth.

But mine eyes look unto Thee, O Lord God: in Thee is my trust, O cast not out my soul.—

If I take the wings of the morning: and remain in the uttermost parts of the sea;

Even there also shall Thy hand lead me: and Thy right hand shall hold me.

Ferns.

Life under exceptional conditions.

The Bracken and the Maidenhair.

THE vegetable world has been broadly divided into two sections, the Flowering and the Flowerless. To the former belongs the host of many-hued blossomers: in the latter, combined with a minority of rarer colouring, is found a multitude of graceful verdant plants modified by numberless variations of form and tint, producing neither blossom nor even seed after the ordinary fashion, but luxuriant, vigorous, evergreen in some instances; lofty, lowly, as the case may be; lovers oftentimes of shade and moisture; frequently, if not habitually, endowed with properties nutritious, medicinal, or in some other mode serviceable to man; at the least, refreshing his eyes or spreading a soft bed for his weariness.

To this latter class belong the Ferns, scattered over wide tracts of various soil and climate, and ranging in stature from two or three inches to fifty feet and upwards. An attempt to describe them by generalities needs at every point qualification. Green is their foliage; yet some specimens display theirs frosted, or sprinkled as with silver or gold. Green their general surface: yet portions may be purplish brown or blackish purple; the fructification, at least usually, is yellow, brown, or of some kindred colour; and many stalks are roughened by brown scales, amounting on some to shagginess. The green itself moreover runs through a scale of many tints, pale, deep, olive-like,

glaucous; or an indescribable bloom playing upon it makes it very lovely. To the eye and to the touch alike

the fronds offer varieties of surface, and appear glossily smooth, or in a way hairy: while for texture they range

between an almost transparent delicacy of thinness, a thick opaque leatheriness, and an absolute rigidity. Neither are the roots uniform of structure or of habit: for while all are fibrous, the young rootlets are distinctively downy or velvety; though for the most part they grow downwards, some shoot out sideways and others upwards; in one class of Fern they imbibe nourishment from the soil, in a second more or less from the atmosphere. The spores, which without being seeds perform the functions of seeds, ripen not in berries, pods, or winged mops; but merely congregate upon the upper or under surface of the frond in dots, stripes, irregular patches, or even as a general coating. Some Ferns produce none but fruitful fronds; others, both barren and fertile: even such individuals as protrude what simulates an actual blossom-spike, are not true flowering plants but exceptional forms of the flowerless family.

Thus in general terms it may be said that the entire Fern which we behold is one mass of fronds, mingled only with that which the fronds themselves bear. But what an almost infinite variety meets us in the contours of this world of foliage. Leaves ribbon-like, smooth, pendent; stately groups, intricately cut and combined into the form of a crown; airy feathers; young tips curling like a bishop's crozier; dwarf forests of vigorous waving verdure; leaves notched and notched again, twisted, ramified, of a hundred outlines, of a hundred curves, veined in diverse patterns, indefinitely varied.

Not least sightly among English Ferns is the common Brakes or Bracken, bred abundantly on heaths and elsewhere. Its frond is wrought into leaflets and sub-

leaflets, which compose in the aggregate a somewhat triangular figure. Its learned name Pteris, derived from the Greek "wing" or "feather," may perhaps originally have indicated some yet more feathery member of the same tribe; but its special designation of "aquilina" points to a feature certainly and characteristically its own: for if instead of merely plucking a well-developed frond we sever its thick stalk in a smooth slant, the surface thus disclosed exhibits markings which (more or less) resemble the figure of the imperial spread eagle, the outline shifting according to the angle of the cut. Which leads us to a thought of wings out of sight, and angels unawares.

Yet more exquisite than the Bracken is our beautiful Maidenhair Fern, still the most beautiful even among many beauties. Its slender stalks resemble human hair, black and glossy; and add an airy look of detachedness to the sprays of cheerful green leafage which spread and cluster with an indescribable ease and lightness of elegance. In shape each leaflet is somewhat like an open fan: but what fan is like it?

Yet for all its exceeding delicacy, the Maidenhair is of no feeble habit. It roots among rocks and in caves, nestling in crevices and hanging from stony ceilings: it braves the sea breeze and sea spray, repelling wet from the surface of its foliage, and clothes cliffs with a tapestry such as the looms of Tyre never wove. Some mildness of temperature it needs: this granted, it will flourish freely and even retain the fronds of one season until those of the next appear to take their place.

Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder; to cause it

to rain on the earth, where no man is; on the wilderness, wherein there is no man; to satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth?—*Job* xxxviii. 25–27.

Service and strength, God's Angels and Archangels;
  His Seraphs fires, and lamps His Cherubim:
Glory to God from highest and from lowest,
  Glory to God in everlasting hymn
    From all His creatures.

Princes that serve, and Powers that work His pleasure,
  Heights that soar to'ard Him, Depths that sink to'ard Him;
Flames fire-out-flaming, chill beside His Essence;
  Insight all-probing, save where scant and dim
    To'ard its Creator.

Sacred and free exultant in God's pleasure,
  His Will their solace, thus they wait on Him;
And shout their shout of ecstasy eternal,
  And trim their splendours that they burn not dim
    To'ard their Creator.

Wherefore with Angels, wherefore with Archangels,
  With lofty Cherubs, loftier Seraphim,
We laud and magnify our God Almighty,
  And veil our faces rendering love to Him
    With all His creatures.

St. Luke,

EVANGELIST.

18 OCTOBER.

The Sacred Text.

UKE, the beloved physician, and Demas, greet you.—*Colossians* iv. 14.

There salute thee Epaphras, my fellow-prisoner in Christ Jesus; Demas, Lucas, my fellowlabourers.—*Philemon* 23, 24.

Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica. Only Luke is with me.—2 *Timothy* iv. 10, 11.

One more passage there is which in date precedes those quoted above, and which without naming St. Luke has been supposed to speak of him :—

Titus went unto you. And we have sent with him the brother, whose praise is in the Gospel throughout all the churches; and not that only, but who was also chosen of the churches to travel with us with this grace. Titus, he is my partner and fellowhelper concerning you: our brethren, they are the messengers of the churches, and the glory of Christ.—2 *Corinthians* viii. 16, &c.

Besides these we have St. Luke's own preface to his Gospel:—

Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed.—*St. Luke* i. 1–4.

BIOGRAPHICAL ADDITIONS.

WITH these verses our scriptural memorial of St. Luke closes: except for that recurrent "we" in the Book of Acts which indicates how, though with one apparent interval, from the time that St. Paul quitted Troas St. Luke became his companion in labours, journeys, perils, his comfort under disappointment, his adherent in bonds.

Of St. Luke's antecedents or subsequent career we know little. By tradition he was an eminent physician, very probably a slave: a painter also, in which latter capacity he is reported to have produced many likenesses of our Lord and of the Blessed Virgin: while his writings demonstrate him to have been a man of cultivation and literary aptitude, his Gospel excelling the works of his

brother Evangelists in point of apparent erudition and of style. He is said to have practised medicine in Rome, to have been rewarded by the precious gift of liberty; and having adopted, after a common custom, the name of his patron, to have returned to his native Antioch, the Syrian metropolis. Yet is the place of his birth not by any means established; nor is it certain whether he started in life as a Jew, or as a Gentile; or whether, taking a step intermediate between the two, he at some moment of his course became a Proselyte. Some persons have thought he belonged to our Lord's band of seventy disciples: but if, as it has been understood to specify, the preface to his Gospel declares him not an "eyewitness," two such statements appear at the least difficult to reconcile; while in the list of salutations which winds up so lovingly the Epistle to the Colossians St. Luke is named indeed, yet not as one of that group of St. Paul's fellow-workers who were "of the circumcision."

Resuming our ravelled thread of conjecture, St. Luke encountered St. Paul at Antioch, became a convert to Christianity, and was called to the ministry: though the circumstance that St. Paul never speaks of him as his "son," a title conferred on the beloved Timothy and Titus, is cited by a thoughtful writer as suggesting that the human instrument of his conversion was not the great Apostle of the Gentiles.

Many have imagined that the Gospel of St. Luke received St. Paul's sanction, in the same way that St. Mark's was indited under the auspices of St. Peter; and a strong similarity is traced between St. Luke's record of the institution of the Lord's Supper, and the corre-

sponding passage in St. Paul's First Epistle to the Corinthians. A second human help vouchsafed him in conjunction with his all-sufficing inspiration, is supposed to have been converse with that Blessed Virgin Mother who, laying up all such things in her heart, brought forth from her treasure (unto edification of the Evangelist and her own solace) divers unforgotten marvels, raptures, and details of perfection which waited on the Incarnation, Infancy and early years of her Son and Saviour. St. Luke's Gospel may not improbably have been in the first instance promulgated in Greece for the instruction of Gentile converts: and his Book of Acts, which cannot have been completed much before St. Paul's first term of imprisonment at Rome expired, may equally have first seen the light in Greece, though some suggest in Alexandria of Egypt.

Italy, Africa, and different parts of Greece are proposed as earwitnesses of St. Luke's preaching. At some period of his life he is reported to have amassed knowledge by travels in Greece, and also in Egypt.

Doubtful as are these particulars of St. Luke's career, no more certain are the time, place, manner, of its close. According to one view he attained old age; and died a natural death, probably in Achaia, about the year 70. Contrary to this, a legend has come down to us which records his martyrdom by crucifixion upon an olive tree: upon the very emblem of peace; then, while it bore its ghastly burden, no less truly and aptly so, than it had been twenty-four centuries earlier, when one olive leaf in a dove's beak revived the hope of mankind; yet neither time an emblem of peace such as the world giveth.

Traditions of a peaceful death attach to each of the four Evangelists. As concerns St. John history attests the fact: and though legends conflict in regard to the other three, and grant or deny them a martyr's crown, yet so it is that round all alike lingers as it were a savour of life; as if men who pre-eminently handed down to the Church the word of life eternal, shared in some sort the recompense of Baruch for his lesser ministrations under Jeremiah.

Thy life will I give unto thee for a prey in all places whither thou goest.—*Jeremiah* xlv. 5.

A Prayer for Final Acceptance.

GOD All-wise, who electing St. Luke to be of the number of Thy four Evangelists didst furnish him with abundance of gifts needful or expedient to so great an end, endowments natural and supernatural, human learning and superhuman wisdom, aptitude and good will, knowledge and illumination, intercourse with Saints and inspiration of the Holy Ghost: Grant to us, we beseech Thee, hearing ears and seeing eyes that we may profit by his writings; and following in his footsteps may pass by way of life and death into the kingdom of life everlasting, from a well of life to a pure river of water of life, from the old earth to the new wherein shall dwell righteousness, from faith veiled to sight unveiled, from hope to enjoyment, from love to love. For His sake

Who is the Way, the Truth, and the Life, the Beginning and the End, the First and the Last, our Saviour Jesus Christ. Amen.

A Memorial of St. Luke.

Psalms xc–xciv.

St. Luke, a Slave, being foreknown of God, is manumitted;—

As free, and not using your liberty for a cloak of maliciousness, but as the servants of God.—1 *St. Peter* ii. 16.

and afterwards converted to Christianity:—

Let every one that nameth the Name of Christ depart from iniquity.—2 *Timothy* ii. 19.

as a Physician he learns wisdom;—

Who knoweth not in all these that the hand of the Lord hath wrought this?

In Whose hand is the soul

Because he hath set his love upon Me, therefore will I deliver him: I will set him up, because he hath known My Name.

He shall call upon Me, and I will hear him: yea, I am with him in trouble; I will deliver him, and bring him to honour.—

I will say unto the Lord, Thou art my hope, and my strong hold: my God, in Him will I trust.—

Wilt thou have any thing to do with the stool of wickedness: which imagineth mischief as a law?—

As soon as Thou scatterest them they are even as a sleep: and fade away suddenly like the grass.

In the morning it is green, and groweth up: but in the

of every living thing, and the breath of all mankind.—*Job* xii. 9, 10.

as a Painter he exercises self-restraint.—

I made a covenant with mine eyes.—*Job* xxxi. 1.

He shares St. Paul's journeys,—

Whither thou goest, I will go; and where thou lodgest, I will lodge.—*Ruth* i. 16.

evening it is cut down, dried up, and withered.

For we consume away in Thy displeasure: and are afraid at Thy wrathful indignation.—

For when Thou art angry all our days are gone: we bring our years to an end, as it were a tale that is told.—

Thou shalt not be afraid for any terror by night: nor for the arrow that flieth by day;

For the pestilence that walketh in darkness: nor for the sickness that destroyeth in the noon-day.—

O Lord, how glorious are Thy works: Thy thoughts are very deep.

An unwise man doth not well consider this: and a fool doth not understand it.—

There shall no evil happen unto thee: neither shall any plague come nigh thy dwelling.

For He shall give His angels charge over thee: to keep thee in all thy ways.

They shall bear thee in their hands: that thou hurt not thy foot against a stone.—

and perils:—

He shall deliver thee in six troubles : yea, in seven there shall no evil touch thee.—*Job* v. 19.

Whoso dwelleth under the defence of the most High : shall abide under the shadow of the Almighty.—

For He shall deliver thee from the snare of the hunter : and from the noisome pestilence.

He shall defend thee under His wings, and thou shalt be safe under His feathers : His faithfulness and truth shall be thy shield and buckler.—

A thousand shall fall beside thee, and ten thousand at thy right hand : but it shall not come nigh thee.

Yea, with thine eyes shalt thou behold : and see the reward of the ungodly.

For Thou, Lord, art my hope : Thou hast set Thine house of defence very high.—

They gather them together against the soul of the righteous : and condemn the innocent blood.

But the Lord is my refuge : and my God is the strength of my confidence.

He shall recompense them their wickedness, and destroy them in their own malice : yea, the Lord our God shall destroy them.—

with him he endures the night of storm,—

Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun.—*Ecclesiastes* xi. 7.

and is wrecked on the Island of Melita;—

It came to pass, that they escaped all safe to land.—*Acts* xxvii. 44.

the impotent viper.—

He shook off the beast into the fire, and felt no harm.—*Acts* xxviii. 5.

The folly of Demas:—

What is a man advantaged, if he gain the whole world, and lose himself, or be cast away?—*St. Luke* ix. 25.

meanwhile in St. Paul's bonds,—

Remember them that are in bonds, as bound with them.—*Hebrews* xiii. 3.

Thou turnest man to destruction: again Thou sayest, Come again, ye children of men.

For a thousand years in Thy sight are but as yesterday: seeing that is past as a watch in the night.—

Lord, Thou hast been our refuge: from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made: Thou art God from everlasting, and world without end.—

Thou shalt go upon the lion and adder: the young lion and the dragon shalt thou tread under thy feet.—

But who regardeth the power of Thy wrath: for even thereafter as a man feareth, so is Thy displeasure.

So teach us to number our days: that we may apply our hearts unto wisdom.—

Blessed is the man whom Thou chastenest, O Lord: and teachest him in Thy law;

That Thou mayest give him patience in time of ad-

in his loneliness,—

Two are better than one; because they have a good reward for their labour.

For if they fall, the one will lift up his fellow.—*Ecclesiastes* iv. 9, 10.

St. Luke abides constant; foreseeing the end of the wicked,—

Wickedness shall be broken as a tree.—*Job* xxiv. 20.

versity : until the pit be digged up for the ungodly.

For the Lord will not fail His people : neither will He forsake His inheritance;

Until righteousness turn again unto judgment : all such as are true in heart shall follow it.

Who will rise up with me against the wicked : or who will take my part against the evil-doers?

If the Lord had not helped me : it had not failed but my soul had been put to silence.

But when I said, My foot hath slipt : Thy mercy, O Lord, held me up.

In the multitude of the sorrows that I had in my heart: Thy comforts have refreshed my soul.—

When the ungodly are green as the grass, and when all the workers of wickedness do flourish : then shall they be destroyed for ever; but Thou, Lord, art the most Highest for evermore.

For lo, Thine enemies, O Lord, lo, Thine enemies shall perish : and all the workers of wickedness shall be destroyed.

and of the righteous.—
In your patience possess ye your souls.—*St. Luke* xxi. 19.

As an Evangelist,—
I am set for the defence of the Gospel.—*Philippians* i. 17.

and Historian,—
These things happened unto them for ensamples : and they are written for our admonition, upon whom the ends of the world are come. —1 *Corinthians* x. 11.

he is inspired to write of the Annunciation,—
Behold, thy King cometh unto thee.—*Zechariah* ix. 9.

the Incarnation,—

But mine horn shall be exalted like the horn of an unicorn : for I am anointed with fresh oil.

Mine eye also shall see his lust of mine enemies : and mine ear shall hear his desire of the wicked that arise up against me.—

Turn Thee again, O Lord, at the last : and be gracious unto Thy servants.—

Shew Thy servants Thy work : and their children Thy glory.

And the glorious Majesty of the Lord our God be upon us : prosper Thou the work of our hands upon us, O prosper Thou our handy-work.—

Thou hast set our misdeeds before Thee : and our secret sins in the light of Thy countenance.—

Thy testimonies, O Lord, are very sure : holiness becometh Thine house for ever.—

Ever since the world began hath Thy seat been prepared : Thou art from everlasting.—

The Lord is King, and

The Man that is My fellow, saith the Lord of hosts.—*Zechariah* xiii. 7.

the struggles of the kingdom of evil,—

Raging waves of the sea, foaming out their own shame.—*St. Jude* 13.

the triumphs of Christ's kingdom,—

He stretched out His hand over the sea, He shook the kingdoms.—*Isaiah* xxiii. 11.

and the second Advent.—

Then shall they see the Son of Man coming in a cloud with power and great glory.—*St. Luke* xxi. 27.

hath put on glorious apparel : the Lord hath put on His apparel, and girded Himself with strength.

He hath made the round world so sure : that it cannot be moved.—

The floods are risen, O Lord, the floods have lift up their voice : the floods lift up their waves.

The waves of the sea are mighty, and rage horribly : but yet the Lord, Who dwelleth on high, is mightier.—

O Lord God, to Whom vengeance belongeth : Thou God, to Whom vengeance belongeth, shew Thyself.

Arise, Thou Judge of the world : and reward the proud after their deserving.

Lord, how long shall the ungodly : how long shall the ungodly triumph?

How long shall all wicked doers speak so disdainfully : and make such proud boasting?

They smite down Thy people, O Lord : and trouble Thine heritage.

They murder the widow,

He preaches to the heathen,—

The times of this ignorance God winked at; but now commandeth all men every where to repent:

Because He hath appointed a day, in the which He will judge the world in righteousness by that Man Whom He hath ordained.—*Acts* xvii. 30, 31.

not silenced by their human wisdom;—

Thou art weighed in the balances, and art found wanting.—*Daniel* v. 27.

he ministers to the faithful:—

He that watereth shall be watered also himself.—*Proverbs* xi. 25.

and the stranger: and put the fatherless to death.

And yet they say, Tush, the Lord shall not see: neither shall the God of Jacob regard it.

Take heed, ye unwise among the people: O ye fools, when will ye understand?

He that planted the ear, shall He not hear: or He that made the eye, shall He not see?

Or He that nurtureth the heathen: it is He that teacheth man knowledge, shall not He punish?

The Lord knoweth the thoughts of man: that they are but vain.—

It is a good thing to give thanks unto the Lord: and to sing praises unto Thy Name, O most Highest;

To tell of Thy loving-kindness early in the morning: and of Thy truth in the night-season;

Upon an instrument of ten strings, and upon the lute: upon a loud instrument, and upon the harp.

his gracious old age;—
Even to your old age I am He; and even to hoar hairs will I carry you.—*Isaiah* xlvi. 4.

and death.—
The last enemy that shall be destroyed is death.—1 *Corinthians* xv. 26.

For Thou, Lord, hast made me glad through Thy works: and I will rejoice in giving praise for the operations of Thy hands.—

The righteous shall flourish like a palm-tree: and shall spread abroad like a cedar in Libanus.

Such as are planted in the house of the Lord: shall flourish in the courts of the house of our God.

They also shall bring forth more fruit in their age: and shall be fat and well-liking.

That they may shew how true the Lord my strength is: and that there is no unrighteousness in Him.—

The days of our age are threescore years and ten; and though men be so strong that they come to fourscore years: yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.—

O satisfy us with Thy mercy, and that soon: so shall we rejoice and be glad all the days of our life.

Comfort us again now after the time that Thou

hast plagued us : and for the years wherein we have suffered adversity.—

With long life will I satisfy him : and shew him My salvation.

The Second Living Creature.

An Ox.

IN the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, Which was, and is, and is to come.—*Revelation* iv. 6, &c.

As an Evangelist St. Luke displays the Ox for his symbol; that creature which with Man and the Eagle seems to assert an almost equal share in the likeness of the Cherubim as beheld by Ezekiel: for while each four-faced Cherub displayed a human, aquiline, leonine, and bovine countenance, the sole of his foot was as the sole of a calf's foot, and under his four wings were hands as of a man. The word Cherub indeed is stated to be connected with "ox:" as likewise Seraph with "flying

serpent." Nevertheless, in outward aspect merely, the semblance of the Cherub seems to reproduce in balanced or nearly balanced proportions his four terrestrial types, with the exception of the Lion only: and perhaps the overwhelming volume of sound thundering from the flying wings of the Cherubim may not unlawfully recall to us the lion's roar, even while Ezekiel assimilates it with yet more tremendous phenomena. In the Book of Revelation we read of a mighty Angel, though of which order we know not, who cried with a loud voice as when a lion roareth; and at whose summons, it would seem, that seven thunders uttered their voices.

Loving thought has traced an analogy between each Gospel and its symbol. Whether the Man-Angel should be assigned to St. Matthew and the Lion to St. Mark, or whether a reverse collocation is preferable, remains, so far as I know, an open question: and having already touched upon this on St. Mark's Day, I will now leave it at rest; and do no more here than add a word or two supplementary to the former trains of thought, and based on the assumption that St. Mark retains his Lion.

St. Matthew, whose is the Man or Angel, is thought to have written his Gospel with particular reference to the nationality and view-point of the Jewish race: whose kinship to the Messiah he established by tracing the Sacred Genealogy up to their common forefather Abraham; thus laying stress on the human tie of blood, and endearing (if so it might be) Abraham's Seed to each one among His brethren after the flesh.

St. Luke, whose is the sacrificial Ox, commences his inspired history with a priestly act under that elder dis-

pensation which was even then ready to vanish away:—traces the Sacred Genealogy long past David the king and Abraham that mighty prince among the nations, through the entire line of priest-patriarchs, through Adam, up to God the sole Consecrator and inheritance of Levi and of all whom Levi typifies :—and alone of all the four Evangelists has bequeathed to the ages for ever the word of priestly intercession uttered from the altar of the cross, "Father, forgive them; for they know not what they do,"—and that other word of free and authoritative forgiveness which, beyond its inexhaustible consolation to all penitents, protested and prophesied the acceptableness of that Blood by which the great High Priest of our profession was even then entering for us once for all into the veritable Holy of Holies, "Verily I say unto thee, to-day shalt thou be with Me in paradise."

Nor does the sun-gazing Eagle less obviously symbolize St. John, pre-eminently the Evangelist of our Lord's Divinity and of the unsearchable mysteries of God.

Thus the Lion remains for St. Mark; and here again, as in the likeness of the Cherub, is perhaps less prominently recognisable than the other three. I know not whether there is much weight in such a suggestion as I remember to have met with, that this Gospel opens and closes as it were with the roar of a Lion:—"The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight:"—"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

One salient point of similarity characterizes all these august symbols: each is an embodiment of strength. And

thus viewed, Christ's Gospel set in array against the world seems that very power of which the prophet proclaims :—

"He that dasheth in pieces is come up before thy face."—*Nahum* ii. 1.

A few words may suffice to pourtray so familiar an animal as the Ox, an animal so familiar that much of our daily comfort and sustenance proceed from him and his: yet under his more superb aspects, in his unshackled vigour and unretrenched freedom, most of us have not seen him. He stands before us the impersonation of laborious strength and service: austere of countenance, of mighty horns, of massive neck and body; slow, sure, and formidable; a potent and deliberate beast of draught or of burden. Thus in life. After death his hair, hide, fat, horns, his actual refuse, are utilized for our convenience: his flesh supplies our food, nourishment can be wrung from his bones, and even those exhausted bones are not without their purpose in art and science. The Cow is in great measure a nursing mother to mankind, yielding to our children and ourselves milk with all its capabilities and adaptabilities: her person is comely and motherly, ample, unhurried; her broad blunt nose seems ever bedewed with the moisture of grass-blades and flower cups; her eyes are lovely and her breath is sweet. The colours of our domestic cattle include, with black and white, red, brown, dun and strawberry; their coats exhibit stripes, spots, splotches, shadings, or remain without any pattern; their horns take various directions and a multitude of curves. What they and such as they appear, we see; what they are, we understand not fully:—

"Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?"—*Ecclesiastes* iii. 21.

Concerning them, however, more than one practical counsel of justice or of mercy is plainly given us: as,—

"Thou shalt not muzzle the ox when he treadeth out the corn."—*Deuteronomy* xxv. 4.

"A righteous man regardeth the life of his beast."—*Proverbs* xii. 10.

While in the respite of Nineveh God had regard not only to more than sixscore thousand little ones dwelling there, but also to much cattle.

But if grand in servitude, far grander or quainter in their native wilds roam multitudinous herds of these mighty creatures of many breeds and aspects: some much as we are accustomed to behold them; others humped, or maned, or draped in down-flowing hair, or graced with an ample dewlap or a long beard; some fragrant as of musk or violets, some coated with mud in which they revel and wallow; some comparatively mild and accessible, some swayed by impulses of overmastering fury. Of one the voice is rather a grunt than a bellow; another is reported to emit a groaning sound; a third possesses a muzzle adapted to shovel away the snow under which may lie pasture, and also an internal receptacle for storing water. While in scale the different species range between extremes of size vaguely describable as large and little, the entire tribe of Oxen is alike in chewing the cud; and (with scarcely any, if any, exception beyond certain domestic hornless varieties) is alike also in possessing horns which, instead of being shed

periodically as are the antlers of deer, last for life. Combats to the death are frequently waged between bulls of one herd: even a tiger may fail to escape the goring horns of an enraged buffalo. Yet are these same bulls tender and generous to the feebler members of their own family, the females with their young oftentimes occupying a more secure station while their mighty mates engross the posts of danger.

Where no oxen are, the crib is clean: but much increase is by the strength of the ox.—*Proverbs* xiv. 4.

I was like a lamb or an ox that is brought to the slaughter.—*Jeremiah* xi. 19.

Unto you that fear My Name shall the Sun of righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall.—*Malachi* iv. 2.

MARIGOLDS.

Self-postponement.

MARIGOLDS, Mary-gold, or as we may amplify it, the "golden crown of Mary,"—Marigolds of one sort or another are found in bloom during most part of the year, including the date of St. Luke's Festival: and as this Evangelist stands specially connected with the Blessed Virgin Mother; for whether or not his pencil copied the features of her face, his pen transmits to us her calm and holy spiritual portrait,—it seems not amiss in this slight memorial of him that he who without so much as once naming himself exalts in his writings both

her and other fellow-saints, should by a cession of glory (which is indeed itself an investiture of glory) transfer as it were his own halo to her head, and like St. Paul refuse himself to glory save in the Cross of our Lord Jesus Christ.

The Marigolds compose a gorgeous family; having foliage of a green more or less full-coloured, and blos-

soms whereof the rich yellow intensifies into orange or even into brown. One water lover, growing frequently below the high tide level, has for flower a cup of gold; one garden plant has a boss dark and thickly-set; another has a nimbus of multiplied bright rays. The blossoms contrast boldly and harmoniously with the foliage, and kindle the mimic glow of earth-born stars; nor is their some-

times dazzling glory a mere effect of strong sunshine falling upon them: for after sunset Marigolds, with other yellow and orange flowers, and in a still higher degree with some of scarlet colour, have been observed to exhibit a degree of luminosity. Thus the nasturtium was remarked by one observer emitting sparks at certain intervals.

Marigolds have been utilized in cookery, and accredited with a cordial and comforting virtue. In a list of medicinal herbs they are characterized as bitter. And being medicinal they lead our thoughts naturally back to St. Luke, with whom let us connect our closing text:—

I have also given thee that which thou hast not asked, both riches, and honour.—1 *Kings* iii. 13.

St. Simon and St. Jude,

APOSTLES.

28 OCTOBER.

The Sacred Text.

HE went out into a mountain to pray, and continued all night in prayer to God. And when it was day, He called unto Him His disciples: and of them He chose twelve, whom also He named apostles; Simon called Zelotes, and Judas the brother of James.—*St. Luke* vi. 12, &c.

Lebbæus, whose surname was Thaddæus; Simon the Canaanite.—*St. Matthew* x. 3, 4.

Many hearing Him were astonished, saying, Is not this the Carpenter, the Son of Mary, the Brother of James, and Joses, and of Juda, and Simon?—*St. Mark* vi. 2, 3.

Judas saith unto Him, not Iscariot, Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him.—*St. John* xiv. 22, 23.

Then returned they unto Jerusalem from the mount

called Olivet. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphæus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren.—*Acts* i. 12, &c.

Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love, be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares. . . . I will therefore put you in remembrance.—*St. Jude* 1, &c.

BIOGRAPHICAL ADDITIONS.

IT does not clearly transpire whence it was that St. Simon derived his title of Zelotes. One view reduces this simply to equivalent in meaning with the term Canaanite: and a conjecture is added that either St. Simon before his apostolic election belonged to the Jewish sect of Zealots, which flourishing about the period of our Lord's earthly ministry ran along, or perhaps I should say ran

out of, strange paths of fanaticism into sacrilege no less than into murder,—or else that his own fiery disposition earned for him the designation. Or again, we may turn Canaanite into Canaite "a man of Cana:" and after tracing this to the Hebrew Kanah, "a place of reeds," may (if I understand rightly) by help of strong similarity of sound connect the latter with the Hebrew word for "zeal;" and recurring to our former interpretation may even suppose the title sanctioned if not conferred by that Divine Wisdom which, as we know, did actually bestow significant surnames on others of the Twelve, and which recognised authoritatively in each one his proper gift and grace.

Nor is it universally agreed whether St. Simon was or was not brother to St. Jude, and that very "Simon" whose name occurs in the list of our Lord's brethren along with the familiar names of "James" and "Jude;" which latter are at the least suggestive of two Apostles who were brothers in the flesh no less than in grace,—of St. James the Less, that is, and of the very St. Jude whom the Church has grouped on this day with St. Simon. St. James the Less was, we know, "the Lord's brother:" St. Jude expressly calls himself "brother of James:" St. Simon, supposing him also a member of the sacred family, may have been so either actually by blood-relationship to the Virgin Mother, or putatively through kinship to Joseph.

Like certain others of the Twelve St. Simon has been fixed upon as the unnamed bridegroom of the marriage feast at Cana. The field of his labours after the apostolic dispersion is not positively known to us: any more,

perhaps, than the place and manner of their close; though a tradition terminates his acceptable career, after persecution endured with the utmost composure, by death upon the cross, brought about in Persia by the evil influence of idolatrous priests. Some think that he and St. Jude suffered martyrdom together.

Even beyond St. Simon, St. Jude is familiar to us under a complication of names. Thaddæus has been explained as apparently a diminutive form of Judas, conveying of course the like signification of "praise:" Lebbæus, derivable from "heart" and also from "lion," would in the first case mean "courageous" or "intelligent;" the second meaning suggests itself. It is conjectured that Thaddæus may for a time have superseded Jude as the appellation of our Saint, through abhorrence of the apostate Judas: whence internal evidence is adduced as to the probable comparative dates of certain books of the Sacred Canon: for it is argued that the strongest recoil from the traitor's name would influence the earliest writers; and thus a comparison of St. Matthew's and St. Mark's catalogue of Apostles with the parallel list by St. Luke, favours the priority of the two former; while St. John, accounted the last writer not only among the four Evangelists but even of the whole New Testament, with St. Jude himself, whose brief letter of exhortation ranks as one of the later Epistles, naturally resume the superseded name.

Tradition affords us a choice of details towards completing our sketch of St. Jude: for while one account makes him and St. Simon alike fishermen, a second assigns to him a less precarious calling. As David from

tending his father's sheep, to feed the Lord's flock; as Elisha from following the plough, to break up the fallow ground of Israel; as Amos from among his herds and sycamores, to intercede, denounce and promise; as St. Peter from his nets, and St. Matthew from the exchange of custom;—so St. Jude is said to have been summoned from pursuits of husbandry to labour in Christ's Vineyard. Additional particulars are recounted as follows. Many nations heard from his lips the message of salvation, when shod with the preparation of the Gospel of Peace he went forth from the Holy Land and preached in Mesopotamia, Idumea, Syria, Arabia. After the martyrdom of St. James the Less he returned from foreign parts to Jerusalem, and concurred in the election of their brother St. Simeon (not, we are told, the Apostle St. Simon) as Bishop of that See: this event has been assigned to the year 62. Yet not from the earthly Jerusalem went he up to Jerusalem which is above.

Resuming his missionary labours he at length in Persia, or Armenia, put on his martyr's crown; being shot to death with arrows, and, as some add, while bound to a cross.

A Prayer of Trembling.

GOD the One Fountain of glory, Whose glory invests Apostles, missionaries, martyrs, and Whose Holy Spirit within them is a Spirit of glory and grace, we praise Thee for Thy blessed Saints Simon and Jude, now hidden in the glory of Thy Presence, and awaiting the glory that shall be revealed when the Son of Man cometh in His glory: Wherefore we ourselves being feeble persons crippled by shortcomings, blotted by sins, beset by infirmities, misusing prolonged life, overhung by death, and fearful of that which loometh beyond death, do most earnestly implore Thee to make our cause Thy cause and our quarrel Thy quarrel: sparing us and reviving our strength before we go hence and be no more seen, washing us whiter than snow, renewing us unto righteousness, holding up our goings in Thy paths that our footsteps slip not, granting us a good courage; giving us no more fear than is needful and holy, no more than may serve to guard love and than shall be cast out by perfect love.

Amen, O God, for the brightness of Thy glory's sake, our Saviour Jesus Christ the King of Glory. Amen.

A Memorial of St. Simon and St. Jude.

Psalms cxxxii–cxxxviii.

The Apostles, St. Simon Zelotes,—

Surely, shall one say, In the Lord have I righteousness and strength.—*Isaiah* xlv. 24.

When I called upon Thee, Thou heardest me : and enduedst my soul with much strength.—

and St. Jude, brother of St. James the Less,—

Let brotherly love continue. —*Hebrews* xiii. 1.

Behold, how good and joyful a thing it is : brethren, to dwell together in unity!

It is like the precious ointment upon the head, that ran down unto the beard : even unto Aaron's beard, and went down to the skirts of his clothing.

Like as the dew of Hermon : which fell upon the hill of Sion.

For there the Lord promised His blessing : and life for evermore.—

witness the Ascension:—

While they beheld, He was taken up; and a cloud received Him out of their sight.—*Acts* i. 9.

Arise, O Lord, into Thy resting-place : Thou, and the ark of Thy strength.

Let Thy priests be clothed with righteousness : and let Thy saints sing with joyfulness.

and abiding in prayer,—

I know the thoughts that I think toward you, saith the

For Thy servant David's sake : turn not away the presence of Thine Anointed.

Lord, thoughts of peace, and not of evil, to give you an expected end.

Then shall ye call upon Me, and ye shall go and pray unto Me, and I will hearken unto you.

And ye shall seek Me, and find Me, when ye shall search for Me with all your heart.—*Jeremiah* xxix. 11–13.

receive the fulness of the Holy Ghost,—

I will pour out My Spirit upon all flesh.—*Joel* ii. 28.

The Lord hath made a faithful oath unto David: and He shall not shrink from it;

Of the fruit of thy body: shall I set upon thy seat.

If thy children will keep My covenant and My testimonies that I shall learn them: their children also shall sit upon thy seat for evermore.

For the Lord hath chosen Sion to be an habitation for Himself: He hath longed for her.

This shall be My rest for ever: here will I dwell, for I have a delight therein.

I will bless her victuals with increase: and will satisfy her poor with bread.

I will deck her priests with health: and her saints shall rejoice and sing.

There shall I make the horn of David to flourish: I have ordained a lantern for Mine Anointed.

As for His enemies, I shall clothe them with shame: but upon Himself shall His crown flourish.—

Praise the Lord, ye house of Israel: praise the Lord, ye house of Aaron.

Praise the Lord, ye house

and bear witness to the truth,—

In His days Judah shall be saved, and Israel shall dwell safely: and this is His Name whereby He shall be called, The Lord our Righteousness. —*Jeremiah* xxiii. 6.

before a mixed multitude.—

Every man heard them speak in his own language.—*Acts* ii. 6.

Pleading the merits of the better David,—

They shall serve the Lord their God, and David their King, Whom I will raise up unto them.—*Jeremiah* xxx. 9.

of Levi : ye that fear the Lord, praise the Lord.

Praised be the Lord out of Sion : Who dwelleth at Jerusalem.—

O praise the Lord, for the Lord is gracious : O sing praises unto His Name, for it is lovely.

For why? the Lord hath chosen Jacob unto Himself : and Israel for His own possession.

For I know that the Lord is great : and that our Lord is above all gods.

Whatsoever the Lord pleased, that did He in heaven, and in earth : and in the sea, and in all deep places.—

Lord, remember David : and all his trouble;

How he sware unto the Lord : and vowed a vow unto the Almighty God of Jacob;

I will not come within the tabernacle of mine house : nor climb up into my bed;

I will not suffer mine eyes to sleep, nor mine eyelids to slumber : neither the temples of my head to take any rest;

Until I find out a place for the temple of the Lord : an habitation for the mighty God of Jacob.

Lo, we heard of the same at Ephrata : and found it in the wood.—

they go forth to preach Redemption; begun at Bethlehem, consummated on the Cross,—

When I begin, I will also make an end.—1 *Samuel* iii. 12.

triumphant in the Resurrection;—

Even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt.—*Exodus* xii. 41.

O give thanks unto the Lord, for He is gracious : and His mercy endureth for ever.—

Who smote Egypt with their first-born : for His mercy endureth for ever;

And brought out Israel from among them : for His mercy endureth for ever;

With a mighty hand, and stretched out arm : for His mercy endureth for ever.—

and to Baptize the world,—

Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.—*St. Matthew* xxviii. 19.

O praise the Lord, laud ye the Name of the Lord : praise it, O ye servants of the Lord;

Ye that stand in the house of the Lord : in the courts of the house of our God.—

Who divided the Red Sea in two parts : for His mercy endureth for ever;

And made Israel to go

through the midst of it : for His mercy endureth for ever.

But as for Pharaoh and his host, He overthrew them in the Red Sea : for His mercy endureth for ever.—

and feed the faithful with Christ's Body and Blood :—

The Lord that made heaven and earth : give thee blessing out of Sion.—

Who giveth food to all flesh : for His mercy endureth for ever.—

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?—1 *Corinthians* x. 16.

amid the phenomena of nature,—

He bringeth forth the clouds from the ends of the world : and sendeth forth lightnings with the rain, bringing the winds out of His treasures.—

Stand still, and consider the wondrous works of God.—*Job* xxxvii. 14.

Who led His people through the wilderness : for His mercy endureth for ever.—

adoring God in strongholds of idolatry,—

Thy Name, O Lord, endureth for ever : so doth Thy memorial, O Lord, from one generation to another.

For the Lord will avenge His people : and be gracious unto His servants.

The Lord alone shall be exalted in that day.

And the idols He shall utterly abolish.—*Isaiah* ii. 17, 18.

As for the images of the heathen, they are but silver and gold : the work of men's hands.

They have mouths, and speak not : eyes have they, but they see not.

They have ears, and yet they hear not : neither is there any breath in their mouths.

They that make them are like unto them : and so are all they that put their trust in them.—

certified by that which hath been of that which shall be,—

He smote the first-born of Egypt : both of man and beast.

Now they desire a better country, that is, an heavenly. —*Hebrews* xi. 16.

He hath sent tokens and wonders into the midst of thee, O thou land of Egypt : upon Pharaoh, and all his servants.

He smote divers nations : and slew mighty kings ;

Sehon king of the Amorites, and Og the king of Basan : and all the kingdoms of Canaan ;

And gave their land to be an heritage : even an heritage unto Israel His people.—

and prospered in their work.—

I will give thanks unto Thee, O Lord, with my whole heart : even before

Behold, thou shalt call a

nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God.—*Isaiah* lv. 5.

St. Jude revisits Jerusalem,—

Every devoted thing is most holy unto the Lord.—*Leviticus* xxvii. 28.

and concurs in electing the Bishop of that See.—

Whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.—1 *Corinthians* xii. 26.

At length (as some say) in star-gazing Persia,—

If I beheld the sun when it

the gods will I sing praise unto Thee.—

All the kings of the earth shall praise Thee, O Lord: for they have heard the words of Thy mouth.

Yea, they shall sing in the ways of the Lord: that great is the glory of the Lord.

For though the Lord be high, yet hath He respect unto the lowly: as for the proud, He beholdeth them afar off.—

I will worship toward Thy holy temple, and praise Thy Name, because of Thy loving-kindness and truth: for Thou hast magnified Thy Name, and Thy Word, above all things.—

Behold now, praise the Lord: all ye servants of the Lord;

Ye that by night stand in the house of the Lord: even in the courts of the house of our God.

Lift up your hands in the sanctuary: and praise the Lord.—

O give thanks unto the God of all gods: for His mercy endureth for ever.

O thank the Lord of all

shined, or the moon walking in brightness;

And my heart hath been secretly enticed, or my mouth hath kissed my hand:

This also were an iniquity to be punished by the judge: for I should have denied the God that is above.—*Job* xxxi. 26–28.

St. Simon, St. Jude, each at his appointed time glorifies God in death:—

He shall enter into peace: they shall rest in their beds, each one walking in his uprightness.—*Isaiah* lvii. 2.

lords: for His mercy endureth for ever.

Who only doeth great wonders: for His mercy endureth for ever.

Who by His excellent wisdom made the heavens: for His mercy endureth for ever.

Who laid out the earth above the waters: for His mercy endureth for ever.

Who hath made great lights: for His mercy endureth for ever;

The sun to rule the day: for His mercy endureth for ever;

The moon and the stars to govern the night: for His mercy endureth for ever.—

O give thanks unto the God of heaven: for His mercy endureth for ever.

O give thanks unto the Lord of lords: for His mercy endureth for ever.—

Though I walk in the midst of trouble, yet shalt Thou refresh me: Thou shalt stretch forth Thy hand upon the furiousness of mine enemies, and Thy right hand shall save me.

The Lord shall make

and they go home.—
They heard a great Voice from heaven saying unto them, Come up hither.—*Revelation* xi. 12.

The Church on earth yearns toward the Heavenly Jerusalem,—
Here we have no continuing city, but we seek one to come.—*Hebrews* xiii. 14.

good His loving-kindness toward me : yea, Thy mercy, O Lord, endureth for ever; despise not then the works of Thine own hands.—

We will go into His tabernacle : and fall low on our knees before His foot-stool.—

Who remembered us when we were in trouble : for His mercy endureth for ever;

And hath delivered us from our enemies : for His mercy endureth for ever.—

By the waters of Babylon we sat down and wept : when we remembered thee, O Sion.

As for our harps, we hanged them up : upon the trees that are therein.

For they that led us away captive required of us then a song, and melody, in our heaviness : Sing us one of the songs of Sion.

How shall we sing the Lord's song : in a strange land?

If I forget thee, O Jerusalem : let my right hand forget her cunning.

If I do not remember thee, let my tongue cleave to the roof of my mouth :

and praying for deliverance,—

Behold, they shall surely gather together, but not by Me: whosoever shall gather together against thee shall fall for thy sake.—*Isaiah* liv. 15.

puts her trust in God.

That which is done is that which shall be done.—*Ecclesiastes* i. 9.

yea, if I prefer not Jerusalem in my mirth.

Remember the children of Edom, O Lord, in the day of Jerusalem: how they said, Down with it, down with it, even to the ground.

O daughter of Babylon, wasted with misery: yea, happy shall he be that rewardeth thee, as thou hast served us.

Blessed shall he be that taketh thy children: and throweth them against the stones.—

Who smote great kings: for His mercy endureth for ever;

Yea, and slew mighty kings: for His mercy endureth for ever;

Sehon king of the Amorites: for His mercy endureth for ever;

And Og the king of Basan: for His mercy endureth for ever;

And gave away their land for an heritage: for His mercy endureth for ever;

Even for an heritage unto Israel His servant: for His mercy endureth for ever.

The Eleventh and Twelfth Foundations.

A Jacinth and an Amethyst.

THOU shalt make the breastplate of judgment with cunning work. And thou shalt set in it settings of stones, even four rows of stones. The third row a ligure, an agate, and an amethyst.—*Exodus* xxviii. 15, &c.

And he made the breastplate of cunning work. And they set in it four rows of stones. The third row, a ligure, an agate, and an amethyst.—*Exodus* xxxix. 8, &c.

I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone.—*Revelation* ix. 17.

The wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And the foundations of the wall of the city were garnished with all manner of precious stones. The eleventh, a jacinth; the twelfth, an amethyst.—*Revelation* xxi. 14, &c.

The Ligure is, as many hold, merely a second name for the Jacinth: and whereunto shall the Jacinth be likened? To flame and fire: which like this noble gem have brilliancy or a glow, and show forth many tints and shades of ruddiness or of golden glory. And as in flame additional harmonies of colour do from time to time break forth; so the Jacinth now and again will be found of a smoky cast, or varying into greenness, sometimes moreover colourless: it is endued with adamantine lustre, and in density touches the opposite extremes of transparency

and opacity. Submitted to the action of fire the colourless Jacinth changes not; while the red turns pale, the dark becomes white, and certain varieties glow and wax more dense. The Jacinth inhabits rocks; sometimes it is found associated with iron: one could fancy it that substance whereof Job discourses when he saith, "As for the earth, under it is turned up as it were fire,"—for were a flame petrified it might counterfeit a Jacinth.

It appears that the name Jacinth was in former times either otherwise or more widely applied than now in our own. In any case the jewel thus designated was supposed so rich in occult powers as to impart strength, obliterate vain suspicion, and enforce just petitions laid before kings. Nor need we ourselves and in very truth lack either strength or reassurance: while in the heart-wringing matter of prayer we who have to do with that King of kings, Who, most righteous, weigheth the path of the just, have but to frame our petitions in harmony with His alone righteous Will, to secure and to be certified of their fulfilment:—

In Thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank Thee, and praise Thy glorious Name.—1 *Chronicles* xxix. 12, 13.

Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee.—*Isaiah* xxvi. 3.

This is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him. —1 *St. John* v. 14, 15.

Two sorts of Amethyst there are: one an occidental quartz, by comparison soft, plentiful, and of trifling value; the other an oriental gem, akin to the diamond, ruby, sapphire and emerald, and like them rare, costly, hard, and lustrously beautiful. In both qualities of Amethyst violet tints and wine tints prevail, and from both can be expelled by the force of fire: thus discoloured, the nobler sort becomes in lustrous semblance a very diamond.

The Rabbins, we are informed, trace their national name for the Amethyst to its alleged virtue of procuring dreams for its wearer: and by what might almost strike us as a contrary virtue, it has been reputed an antidote to the intoxicating effects of wine. We ourselves enjoy a surer dependence, and a more efficacious safeguard: a dependence based on the power of God to instruct as and when He pleaseth, though not certifying us that He will be pleased so to instruct us; a safeguard more excellent than an antidote, in the wise King's inspired admonition:—

God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then He openeth the ears of men, and sealeth their instruction.—*Job* xxxiii. 14, &c.

Be not among winebibbers; among riotous eaters of flesh: for the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags.—*Proverbs* xxiii. 20, 21.

Blackberries and Blackthorn.

Fruit the one thing requisite.

ST. Simon and St. Jude close and crown our glorious procession of Apostles. Their Festival occurs at a season of fruit rather than of flowers: and thus their position in the Church year repeats itself in the natural year; preaching with a twofold voice in unison, that the end must not falsify the beginning, that blossoms must bear fruit; that the end of all cometh, even the day of the supreme ingathering, when "leaves only" or a blossom going up as dust will not avail, but by our fruit shall we be known.

Humble among fruits, yet a fruit agreeably sweet and juicily refreshing, the Blackberry swells and ripens on its prickly bramble. It proffers a feast to birds and human wayfarers, a feast of God's bestowal not of man's purveying, a feast without money and without price. Each berry (for though not a berry in botanical strictness, it is such to our familiar apprehension),—each berry is an elaborate assemblage of independent points of stone-containing pulp, deepened or blackened by ripeness, but in early and intermediate stages exhibiting many gradations of greenness or ruddiness; and these not in succession but simultaneously on the same bush, the same branch, with blossoms also and leaves and thorns, in one goodly array at one time of the entire wealth of the bramble. The Bramble blossom is frail and blush-tinted, too open to be called a cup; the petals, variable in

number, surround a central brush of stamens harmoniously pale and attached to a green star-shaped calyx; the stamens when thus inserted indicate an edible fruit. The foliage somewhat assimilates with that of a rose bush; leaf by leaf it presents varieties of outline, and curving freely multiplies its contours indefinitely. The

thorns again recall a rose bush; nor is the blossom itself without a degree of likeness to a pale wild rose. Akin to our common Blackberry is the Mountain Bramble or Cloud-berry: which in June decks each rough though not prickly stem with a large solitary terminal white flower, composed of five veined petals alternated with five green

calyx tips and encircling a yellow centre; the blossom being succeeded by orange-tawny fruit, in flavour more or less like a tamarind.

Thus without culture or care the Bramble ripens a sweet and wholesome crop. Not so the Blackthorn; which being a wild plum produces for fruit only a harsh and puny sloe, however we may discern in it capabilities of excellence under future possible development. Yet even in its wildness is it replete with beauties and delights, though these not level with the palate. Its blossoming is the key of spring: for until those sprays of white bloom have expanded we think not to have done with winter; while, with a sweet alacrity to make us cheerful, it blossoms without tarrying for its own green leaves but lets bloom precede foliage. The Blackthorn is of low stature and spreading growth; each branch terminates in the sharp thorn from which the shrub derives its name, and which helps to guard the sloe in its dark purple ripeness; when, tempting to the eye but jarring to the palate, it does, I suppose, even thus enshrine the latent possibilities of a well-flavoured plum.

In that day shall the Branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely.—*Isaiah* iv. 2.

Leaf from leaf Christ knows;
Himself the Lily and the Rose:

Sheep from sheep Christ tells;
Himself the Shepherd, no one else:

Star and star He names,
Himself outblazing all their flames:

Dove by dove, He calls
To set each on the golden walls:

Drop by drop, He counts
The flood of ocean as it mounts:

Grain by grain, His hand
Numbers the innumerable sand.

Lord, I lift to Thee
In peace what is and what shall be:

Lord, in peace I trust
To Thee all spirits and all dust.

All Saints.

1 NOVEMBER.

The Sacred Text.

THE Lord came from Sinai: from His right hand went a fiery law for them. Yea, He loved the people; all His saints are in Thy hand: and they sat down at Thy feet; every one shall receive of Thy words. — *Deuteronomy* xxxiii. 2, 3.

He will keep the feet of His saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.—1 *Samuel* ii. 9.

Let Thy saints rejoice in goodness.—2 *Chronicles* vi. 41.

Sing unto the Lord, O ye saints of His, and give thanks at the remembrance of His holiness. For His anger endureth but a moment; in His favour is life: weeping may endure for a night, but joy cometh in the morning.—*Psalm* xxx. 4, 5.

O love the Lord, all ye His saints: for the Lord preserveth the faithful, and plentifully rewardeth the proud doer.—*Psalm* xxxi. 23.

O fear the Lord, ye His saints: for there is no want to

them that fear Him. The lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing. —*Psalm* xxxiv. 9, 10.

Depart from evil, and do good; and dwell for evermore. For the Lord loveth judgment, and forsaketh not His saints; they are preserved for ever: but the seed of the wicked shall be cut off.—*Psalm* xxxvii. 27, 28.

He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me; those that have made a covenant with Me by sacrifice.—*Psalm* l. 4, 5.

I will wait on Thy Name; for it is good before Thy saints.—*Psalm* lii. 9.

God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him.—*Psalm* lxxxix. 7.

Ye that love the Lord, hate evil: He preserveth the souls of His saints; He delivereth them out of the hand of the wicked.—*Psalm* xcvii. 10.

Let thy priests be clothed with righteousness; and let Thy saints shout for joy. I will also clothe her priests with salvation: and her saints shall shout aloud for joy. —*Psalm* cxxxii. 9, 16.

All Thy works shall praise Thee, O Lord; and Thy saints shall bless Thee. They shall speak of the glory of Thy kingdom, and talk of Thy power; to make known to the sons of men His mighty acts, and the glorious majesty of His kingdom.—*Psalm* cxlv. 10–12.

He also exalteth the horn of His people, the praise of all His saints.—*Psalm* cxlviii. 14.

Sing unto the Lord a new song, and His praise in the

congregation of saints. Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honour have all His saints.—*Psalm* cxlix. 1, &c.

The Lord giveth wisdom. He layeth up sound wisdom for the righteous: He is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of His saints.—*Proverbs* ii. 6, &c.

He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God.—*Romans* viii. 27.

Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?—1 *Corinthians* vi. 2, 3.

Able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge.—*Ephesians* iii. 18, 19.

He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.—*Ephesians* iv. 11, &c.

Fornication and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.—*Ephesians* v. 3, 4.

The mystery which hath been hid from ages and from generations, but now is made manifest to His saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.—*Colossians* i. 26, 27.

The Lord make you to increase and abound in love one toward another, and toward all men: to the end He may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints.—1 *Thessalonians* iii. 12, 13.

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. . . . . Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord cometh with ten thousands of His saints.—*St. Jude* 3, 14.

Golden vials full of odours, which are the prayers of saints.—*Revelation* v. 8.

Another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.—*Revelation* viii. 3, 4.

Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. —*Revelation* xiv. 12.

Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. —*Revelation* xv. 3.

I saw a woman sit upon a scarlet coloured beast. And the woman was arrayed in purple and scarlet colour: and upon her forehead was a name written, Mystery, Babylon the Great. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. . . . . In her was found the blood of prophets, and of saints, and of all that were slain upon the earth.— *Revelation* xvii. 3, &c.; xviii. 24.

Precious in the sight of the Lord is the death of His saints.—*Psalm* cxvi. 15.

The saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. . . . . That horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom. . . The ten horns are ten kings that shall arise: and another shall rise after them. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion.

And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, Whose kingdom is an everlasting kingdom.—*Daniel* vii. 18, &c.

The Lord Jesus shall be revealed from heaven with His mighty angels: He shall come to be glorified in His saints, and to be admired in all them that believe in that day.—2 *Thessalonians* i. 7, 10.

We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned. And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy Name, small and great; and shouldest destroy them which destroy the earth.—*Revelation* xi. 17, 18.

The nations which are in the four quarters of the earth, Gog and Magog. They went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.—*Revelation* xx. 8, 9.

Alleluia: for the Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.—*Revelation* xix. 6–8.

BY reason of very copiousness there appears not a self-evident text for All Saints' Day. My brief selection, even if poorly chosen, cannot but be full of grace; and may serve, I hope, as a sample of good things to be drawn from the inexhaustible treasury of Truth, so that he that eateth may yet be hungry and he that drinketh yet thirsty; it may serve perhaps as a sort of flower of God's love towards man, that so we may the more keenly desire our approaching day of harvest. Now, as on former Festivals, responding to the high-pitched note of promise we catch the deep thunder of warning: the jubilant saint is balanced by the miserable sin-chooser. "Let us also fear:" yet while we fear take courage; and thank God, who instructing us in mysteries of grace through subtilties of nature, has made it perceptible by human observation that even discords of music die out in harmony.

Equally deficient is a text for our Memorial Psalms: and this I have hoped to supply by an endeavour to connect the Psalms of the Feast with (for the most part) certain holy personages of the New Testament, in whose honour our Church has not appointed public days of thanksgiving; but who, wearing the nimbus of love to God, are enshrined within His love and therefore within our own.

And if while contemplating such lofty princes and peers of Christ's Court the hearts of any die within them till they become as stones, paralyzed by consideration of a beauty we ourselves wear not, a glory whereunto how

shall we hope to attain?—perhaps a word which once struck myself may no less be commended to them. One drew a lesson from the sea waves, who noticed that not their actual position but their direction determines the tendency of the whole moving mass of water: at ebb tide the highest wave of all is but water losing ground; at the flow, the feeblest ripple is yet a wave on the mount and is one which the embattled forces of nature cannot forbid to mount.

In some star-combinations where a brilliant luminary shines as if associated with a minute speck of brightness, I have remarked that when I peer at the lesser light I fail or well nigh fail to discern it; while if I fix my eye on its more refulgent neighbour, then I become vividly conscious of the presence of the second also, which again eludes me when I revert to it.

This seems no less than a heavenly parable of that supreme love of God which includes and involves all secondary affections: though these must dwindle, disappear, and as it were come to nothing, if we fix on them exclusively or primarily the eye of our heart. One has by his own rule most touchingly suggested that whoso attracts human love should hear the Voice of God saying, "I will that this soul love Me, and therefore I have inclined it to love thee:"—and this and nought less, and if need were nought beside, will I crave for myself of God.

Perhaps he therefore departed for a season, that thou shouldest receive him for ever.—*Philemon* 15.

A Prayer of Desire.

GOD, Who hast filled us with yearnings of an infinite desire, longings insatiable, groanings that cannot be uttered;—Who providest for us here beauty and joy beset with pangs, that our eyes and ears may fail after that which they have not seen or heard, and our heart sicken with hope deferred while we conceive not that which we wait for:—O God, Whom not having seen we love, and know for that which not knowing we desire, bring us home to Thee; each of us, all of us, from any height or depth, at any time, with or without anything or all things; only bring us, ourselves, our very selves, all ourselves, to Thine own Presence which is our home, bring us home one with another, all home to Thee. By Him who is our Way and our Door, Thy Son our only hope, Jesus Christ. Amen.

A Memorial for the Feast of All Saints.

Psalms i-viii.

Zacharias, a righteous man before God:—

The froward is abomination to the Lord: but His secret is with the righteous. —*Proverbs* iii. 32.

Blessed is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners: and hath not sat in the seat of the scornful.

But his delight is in the law of the Lord: and in His

his earnest prayer,—

Thou, even Thou only, knowest the hearts of all the children of men.—1 *Kings* viii. 39.

law will he exercise himself day and night.—

Ponder my words, O Lord : consider my meditation.

O hearken Thou unto the voice of my calling, my King, and my God : for unto Thee will I make my prayer.

My voice shalt Thou hear betimes, O Lord : early in the morning will I direct my prayer unto Thee, and will look up.—

is fulfilled.—

Let us not be weary in well doing : for in due season we shall reap, if we faint not.—*Galatians* vi. 9.

And he shall be like a tree planted by the water-side : that will bring forth his fruit in due season.—

Simeon.—

He shall not much remember the days of his life ; because God answereth him in the joy of his heart.—*Ecclesiastes* v. 20.

I will lay me down in peace, and take my rest : for it is Thou, Lord, only, that makest me dwell in safety.—

Anna.—

She that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.—1 *Timothy* v. 5.

Such as be foolish shall not stand in Thy sight : for Thou hatest all them that work vanity.—

But as for me, I will come into Thine house, even upon the multitude of Thy mercy : and in Thy fear will I worship toward Thy holy temple.—

The adoration of the Magi;—

Kings shall see and arise, princes also shall worship.—*Isaiah* xlix. 7.

they return home by another way:—

How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers.—*Isaiah* i. 21.

Be wise now therefore, O ye kings: be learned, ye that are judges of the earth.

Serve the Lord in fear: and rejoice unto Him with reverence.

Kiss the Son, lest He be angry, and so ye perish from the right way: if His wrath be kindled, (yea, but a little,) blessed are all they that put their trust in Him.—

Lead me, O Lord, in Thy righteousness, because of mine enemies: make Thy way plain before my face.

For there is no faithfulness in his mouth: their inward parts are very wickedness.

Their throat is an open sepulchre: they flatter with their tongue.

Destroy Thou them, O God; let them perish through their own imaginations: cast them out in the multitude of their ungodliness; for they have rebelled against Thee.

And let all them that put their trust in Thee rejoice: they shall ever be giving of thanks, because Thou defendest them; they that love

the rage and discomfiture of Herod.—

Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!

Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul. —*Habakkuk* ii. 9, 10.

The palsied man.—

Behold, men brought in a bed a man which was taken with a palsy.—*St. Luke* v. 18.

Thy Name shall be joyful in Thee;

For Thou, Lord, wilt give Thy blessing unto the righteous: and with Thy favourable kindness wilt Thou defend him as with a shield.—

The kings of the earth stand up, and the rulers take counsel together: against the Lord, and against His Anointed.

Let us break their bonds asunder: and cast away their cords from us.

He that dwelleth in heaven shall laugh them to scorn: the Lord shall have them in derision.

Then shall He speak unto them in His wrath: and vex them in His sore displeasure.

Yet have I set My King: upon My holy hill of Sion.—

Thou shalt destroy them that speak leasing: the Lord will abhor both the bloodthirsty and deceitful man.—

O Lord, rebuke me not in Thine indignation: neither chasten me in Thy displeasure.

Have mercy upon me, O Lord, for I am weak: O

St. Mary Magdalene.—Out of whom He had cast seven devils.—*St. Mark* xvi. 9.

A Woman, a sinner.—Her sins, which are many, are forgiven; for she loved much.—*St. Luke* vii. 47.

The little Child set in the midst.—Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of Heaven.—*St. Matthew* xviii. 4.

Lord, heal me, for my bones are vexed.

My soul also is sore troubled: but, Lord, how long wilt Thou punish me?—

O Lord my God, in Thee have I put my trust: save me from all them that persecute me, and deliver me;

Lest he devour my soul, like a lion, and tear it in pieces: while there is none to help.—

Away from me, all ye that work vanity: for the Lord hath heard the voice of my weeping.

The Lord hath heard my petition: the Lord will receive my prayer.

All mine enemies shall be confounded, and sore vexed: they shall be turned back, and put to shame suddenly.—

O Lord our Governour, how excellent is Thy Name in all the world: Thou that hast set Thy glory above the heavens!

Out of the mouth of very babes and sucklings hast Thou ordained strength, because of Thine enemies: that Thou mightest still the enemy, and the avenger.

For I will consider Thy heavens, even the works of

The Syrophenician Mother.—

She said, Truth, Lord : yet the dogs eat of the crumbs which fall from their masters' table.

Then Jesus answered and said unto her, O woman, great is thy faith : be it unto thee even as thou wilt.—*St. Matthew* xv. 27, 28.

Thy fingers : the moon and the stars, which Thou hast ordained.

What is man, that Thou art mindful of him : and the son of man, that Thou visitest him?

Thou madest him lower than the angels : to crown him with glory and worship.

Thou makest him to have dominion of the works of Thy hands : and Thou hast put all things in subjection under his feet;

All sheep and oxen : yea, and the beasts of the field;

The fowls of the air, and the fishes of the sea : and whatsoever walketh through the paths of the seas.

O Lord our Governour : how excellent is Thy Name in all the world!—

Lord, how are they increased that trouble me : many are they that rise against me.

Many one there be that say of my soul : There is no help for him in his God.

But Thou, O Lord, art my defender : Thou art my worship, and the lifter up of my head.

I did call upon the Lord

The Man born blind cast out of the Synagogue.— They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.—*St. John* ix. 34.

The Lord Jesus hangs between two thieves:— One of the malefactors which were hanged railed on Him.—*St. Luke* xxiii. 39.

with my voice : and He heard me out of His holy hill.—

O Lord my God, if I have done any such thing : or if there be any wickedness in my hands;

If I have rewarded evil unto him that dealt friendly with me : yea, I have delivered him that without any cause is mine enemy;

Then let mine enemy persecute my soul, and take me : yea, let him tread my life down upon the earth, and lay mine honour in the dust.—

God is a righteous Judge, strong, and patient : and God is provoked every day.

If a man will not turn, He will whet His sword : He hath bent His bow, and made it ready.

He hath prepared for him the instruments of death : He ordaineth His arrows against the persecutors.

Behold, he travaileth with mischief : he hath conceived sorrow, and brought forth ungodliness.

He hath graven and digged up a pit : and is fallen

the penitent Thief.—

He said unto Jesus, Lord, remember me when Thou comest into Thy kingdom. —*St. Luke* xxiii. 42.

The holy Women at the Sepulchre.—

Very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. —*St. Mark* xvi. 2.

The two Disciples going to Emmaus :—

We trusted that it had been He Which should have redeemed Israel.—*St. Luke* xxiv. 21.

Christ walketh with them,—

He expounded unto them in all the Scriptures the things concerning Himself. —*St. Luke* xxiv. 27.

and reveals Himself to them.—

himself into the destruction that he made for other.

For his travail shall come upon his own head : and his wickedness shall fall on his own pate.—

Turn Thee, O Lord, and deliver my soul : O save me for Thy mercy's sake.

For in death no man remembereth Thee : and who will give Thee thanks in the pit?

I am weary of my groaning; every night wash I my bed : and water my couch with my tears.

My beauty is gone for very trouble : and worn away because of all mine enemies.—

There be many that say : Who will shew us any good?

Lord, lift Thou up : the light of Thy countenance upon us.

Thou hast put gladness in my heart : since the time

He was known of them in breaking of bread.—*St. Luke* xxiv. 35.

The Ethiopian Eunuch,—

The Spirit said unto Philip, Go near, and join thyself to this chariot.—*Acts* viii. 29.

is baptized.—

And he went on his way rejoicing.—*Acts* viii. 39.

Dorcas.—

Tabitha, arise.—*Acts* ix. 40.

Cornelius.—

A centurion of the band called the Italian band,

A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.—*Acts* x. 1, 2.

Sergius Paulus : Elymas.—

Jesus said, For judgment I am come into this world, that their corn, and wine, and oil, increased.—

My help cometh of God : Who preserveth them that are true of heart.—

I will give thanks unto the Lord, according to His righteousness : and I will praise the Name of the Lord most High.—

I laid me down and slept, and rose up again : for the Lord sustained me.—

Know this also, that the Lord hath chosen to Himself the man that is godly : when I call upon the Lord, He will hear me.

Stand in awe, and sin not : commune with your own heart, and in your chamber, and be still.

Offer the sacrifice of righteousness : and put your trust in the Lord.—

For Thou art the God that hast no pleasure in wickedness : neither shall any evil dwell with Thee.—

His leaf also shall not wither : and look, whatsoever he doeth, it shall prosper.

that they which see not might see; and that they which see might be made blind.—*St. John* ix. 39.

At midnight Silas prayed and praised God.—And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.—*Acts* xvi. 26.

The eloquent Apollos.—He mightily convinced the Jews, and that publickly, shewing by the Scriptures that Jesus was Christ.—*Acts* xviii. 28.

As for the ungodly, it is not so with them: but they are like the chaff, which the wind scattereth away from the face of the earth.

Therefore the ungodly shall not be able to stand in the judgment: neither the sinners in the congregation of the righteous.

But the Lord knoweth the way of the righteous: and the way of the ungodly shall perish.—

O let the wickedness of the ungodly come to an end: but guide Thou the just.

For the righteous God: trieth the very hearts and reins.—

Salvation belongeth unto the Lord: and Thy blessing is upon Thy people.—

Hear me when I call, O God of my righteousness: Thou hast set me at liberty when I was in trouble; have mercy upon me, and hearken unto my prayer.—

I will preach the law, whereof the Lord hath said unto me: Thou art My Son, this day have I begotten Thee.

Desire of Me, and I shall give Thee the heathen for

The uproar at Ephesus :—

They were full of wrath, and cried out, saying, Great is Diana of the Ephesians. —*Acts* xix. 28.

Gaius and Aristarchus.—

Having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.—*Acts* xix. 29.

Antipas at Pergamos.—

Thou holdest fast My Name, and hast not denied My faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.—*Revelation* ii. 13.

Thine inheritance : and the utmost parts of the earth for Thy possession.

Thou shalt bruise them with a rod of iron : and break them in pieces like a potter's vessel.—

Why do the heathen so furiously rage together : and why do the people imagine a vain thing?—

O ye sons of men, how long will ye blaspheme Mine honour : and have such pleasure in vanity, and seek after leasing?—

I will not be afraid for ten thousands of the people : that have set themselves against me round about.

Up, Lord, and help me, O my God : for Thou smitest all mine enemies upon the cheek-bone ; Thou hast broken the teeth of the ungodly.—

Stand up, O Lord, in Thy wrath, and lift up Thyself, because of the indignation of mine enemies : arise up for me in the judgment that Thou hast commanded.

And so shall the congregation of the people come about Thee : for their sakes

therefore lift up Thyself again.

The Lord shall judge the people; give sentence with me, O Lord: according to my righteousness, and according to the innocency that is in me.

The Arbutus and Grass.

Great and small.

EVEN in small matters the end implies a certain solemnity; the last opportunity to be utilized or missed, the last occasion of gain or loss. Often as I have let slip what cannot be regained, two points of my own experience stand out vividly: once, when little realizing how nearly I had despised my last chance, I yet did in bare time do what must shortly have been for ever left undone; and again, when I fulfilled a promise which beyond calculation there remained but scant leisure to fulfil.

Our last Apostles might, I thought, suitably commend to us fruit rather than flowers. Our last and widest Saints' Day, embracing height and depth, honour and humility, shall put on for its garland that which is lofty entwined with that which is very lowly.

Puny in a forest, yet in a shrubbery of grand and stately presence, the Arbutus or Strawberry Tree wears all at one time the panoply of its beauties; combining the blossom

of a late flowering season, with ripened fruit from the preceding autumn, and with dark rich foliage in profusion. Its so-called strawberry sprouts rather after the manner of a cherry; but a red and roughened surface invites for it the former name: like its namesake it is edible, though of a far less delicious flavour. The blossom hangs in bunches, and is of a waxen semblance, white, greenish, or pink: each individual floweret approaches certain heath blossoms in size and shape, being rounded and lipped like a minute

bottle. Nor do even leaves, flowers, and fruit exhaust the simultaneous graces of the Arbutus: the tree itself branches boldly and nobly, and by a general darkness throws out the fairness of its efflorescence.

At the foot of the Arbutus and of the plant-world in general, trodden at all seasons by all feet, live and thrive the Grasses; stripped of which, earth would lack half her refreshing charm. At the tropics they often match trees in stature; in arctic regions they maintain their ground

with no less persistent vitality. They compose a numerous tribe, numbered by hundreds and frequenting every latitude. Most precious of all their charms to us seems their inexhaustible verdure, parched indeed by summer drought but renewed by a shower of rain: sun they need, and air, and moisture; these given, they clothe the ground with a living carpet which snow cannot nip or tempest destroy, yet which a breeze can break up into a sea of ripples, and of which each component blade is straight-veined pointing skywards. In its modest flowering season, however, when the pointed stalk shoots up to a slim tallness and prepares to shed its harvest of seed, then Grass rallies not under trampling foot or stress of weather but is laid low by the assault of even a slight pressure.

The beauty of Grasses whether in blossom or in seed is widely varied, and in some instances truly exquisite. One like miniature barley grows a beard, another showers a weeping oat-like head, another droops a thick rose-tinted plume; one is invested with purple knops, a second feathers greenly, a third displays prevalent whiteness; the leaf of a fourth hangs like a striped ribbon; and yet another, sweetened by an enduring scent, turns a hayrick into a nosegay.

All these and many more we include under the common name of Grass: but other specimens there are of more honourable standing and of yet higher service in our economy, which belong to the same tribe, and being analyzed reveal some of the same constituents. Grasses contain sugar, and the sugar-cane claims kindred with them: they are stiffened by flint, and flint imparts stiffness to the cereal straws. Rice and rye belong to

the Grass connection; barley and oats recognise not mere likenesses among the Grasses, but humble kinsfolk: the very "corn of wheat" is itself the most noble member of the common family.

From the Grasses no less than from the heavenly host, from mankind at large, even from Apostles, we gather one same reiterated lesson: Angels share one nature with devils, sanctified souls with souls nigh unto cursing, St. Matthias with Judas Iscariot, the very staff of our life with the noxious darnel. And thus the perfections of our Very God's very Humanity urge us to fear and hope: though we are of one blood with Him we may not be of one mind, may never become like Him, may never see Him as He is; on the other hand (blessed be God), though we languish ready to perish, yet is He our Brother Who loveth us, Who can be touched with the feeling of our infirmities, and is able to save them to the uttermost that come unto God by Him.

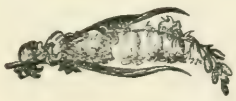
I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase.—*Ezekiel* xxxiv. 26, 27.

Light is our sorrow for it ends to-morrow,
Light is our death which cannot hold us fast;
So brief a sorrow can be scarcely sorrow,
Or death be death so quickly past.

One night, no more, of pain that turns to pleasure,
One night, no more, of weeping weeping sore;
And then the heaped-up measure beyond measure,
In quietness for evermore.

Our face is set like flint against our trouble,
Yet many things there are which comfort us,
This bubble is a rainbow-coloured bubble,
This bubble-life tumultuous.

Our sails are set to cross the tossing river,
Our face is set to reach Jerusalem;
We toil awhile, but then we rest for ever,
Sing with all Saints and rest with them.



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